

VALLEY WOMEN'S VOICE  
C/o Everywoman's Center  
Wilder Hall, UMass  
Amherst, MA 01003  
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**COMPLIMENTARY**

# Valley Women's Voice

**JUNE 1984**

**VOL. VI ISSUE 5**

## CIA Sabotage Fails

by Julie Maya Stoil

The European peace movement was given a jolt in April when an outspoken North American resident of one Dutch peace camp confessed he was a CIA plant. John Paul Gardiner, aged 42, had been living at the peace camp at Woensdrecht — an American army base where 42 cruise missiles are to be sited, if the the Dutch Parliament allows deployment. Gardiner described himself to other residents of the camp as being a former advisor to the South Vietnamese Army in guerilla warfare, who had committed himself to the peace movement after participating in the first peace march on the Pentagon.

Gardiner, who was viewed by other activists at Woensdrecht as an energetic spokesperson, planner and executor of various actions at the base, now claims he revealed his identity because of the personal relationships he had developed with other activists. "I have never been so close to people as here at the camp," he said. "It's very difficult to betray people who've welcomed you, accepted you and trusted you."

Gardiner claims that in December

1983 he was given orders to infiltrate the Woensdrecht Peace Camp because the CIA suspected that it was being financed by the Russians. Gardiner lived at the camp for five months, during which time he claims to have provided information concerning actions to two Dutch agents and a contact at the American Embassy—Rob Blackburn.

Other activists now say Gardiner had recently come under their suspicion when a number of secretly planned actions were spoiled by the presence of Dutch police. In the planning of one action, Gardiner was given the wrong location; police arrived at the false location, which only Gardiner had been given. Gardiner is now said to be hiding in Germany, supposedly because he fears CIA reprisals.

I am outraged to hear that the U.S. mainstream papers did not carry the story. It is crucial that the American public, particularly activists in the peace movement, get a chance to hear of our own government's attempts to sabotage months, my studies have been aided by the generous and trusting offerings of the European peace activists I've met. Names, addresses and phone numbers

were given to me regularly and I was warmly invited to attend many organizational meetings, stay in people's homes and be an active participant in various peace camps.

During the week of the Gardiner incident, I was to conduct an interview with a Dutch peace activist, go to Woensdrecht for several days, interview other people there, and record my experiences. My interview was cancelled without explanation, and I was "strongly advised" by the Woensdrecht contact in Amsterdam not to go to the camp. At this point, no one is giving me contacts, nor telling me their full names on the phone. My work is virtually at a standstill.

Trust is the foundation of any grassroots movement. In the peace movement, we do not have the resources to establish communications other than through letters or word of mouth. In many ways this is our greatest strength take the European peace movement.

Strong sentiments of fear, suspicion, and doubt flood the wake of this event. As an American student doing my thesis on the peace movement in Europe, I am feeling these repercussions

quite acutely. For the past three because our networking is far more personal than a computerized roster.

The festering suspicions and doubt which I've encountered since the Gardiner episode are, I believe, exactly what the CIA would hope to create in the peace movement, because it could mean our collapse. I do not blame the activists at Woensdrecht for their wariness of American visitors. American peace activists must realize it is difficult to establish good connections in the first place because the American cruise missile deployment is the main issue of the European peace movement.

With an event like this, trust between Europeans and Americans can be easily shattered. I hope members of the American peace movement will make our voices heard in Europe. Solidarity with European peace workers, outrage at this horrendous violation, and more energetic cross-Atlantic networking will reinforce our mutual strength and help protect the global peace movement from being undermined by any government.

## Summer Project: Reorganize VWV

Two public forums have been held to decide the fate of the Valley Women's Voice. Twenty-five women attended the first meeting which was held on May 15. We focused on the problems the paper currently faces which include burn-out, lack of organization, money, not enough women involved, etc. Also, there was an opportunity for each woman to speak. The overwhelming sentiment was (is) that the paper is a valuable part of the Valley women's community and that we want to see it survive.

Twelve women attended the second meeting on May 22. A proposal to get the paper back on its feet was discussed and adopted. It was decided that the VWV will cease publication for the months of July and August, resuming with a September issue. We will use this interim period to focus on creating a stable, sustainable structure for keeping the VWV alive and thriving.

The VWV summer reorganizing project will get under way in the form of a Central Organizing Committee assisted by approximately five task groups. The organizing committee will consist of Ila O'Brien, Sylvia Battey, Beth Berry, and Lynn Russell and will

meet once a week or so through the summer. The task groups will focus on specific areas such as the internal organization of the paper, fund-raising, advertising, community involvement, and newspaper skills workshops. A recommendation was made that task groups meet biweekly at the same time and place to allow all groups to gather at the end of the evening to discuss their progress and address overlapping concerns. In addition, some issues will need to be discussed by the larger group including specific goals of the paper, format of the paper, editorial policy, etc.

THE NEXT MEETING WILL BE HELD ON TUESDAY, JUNE 5, AT 7:30 P.M. AT EVERYWOMAN'S CENTER. The first half of the meeting will be used to hammer out the specific responsibilities of each task group. During the latter part, task groups will meet for the first time. TO MAKE THE REORGANIZATION PROJECT A SUCCESS, MORE WOMEN ARE NEEDED TO PARTICIPATE IN THE TASK GROUPS. WE HOPE TO SEE SOME OF YOU THERE.

(Rosemary Heidkamp and Beth Berry) ■



Join Us!





("FROM NOW ON WE DECIDE" from sign carried in 1977, Rome, protest against male control in Church medicine, law and big business.)

Theme: Women and Politics /  
 Theme Coordinator: Phyllis /  
 Editorial: Lynn, Phyllis, /  
 Anon /  
 Graphics: Linda Schepley /  
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 etc.  
 Distribution: Joan, Buck, /  
 Linda, Beth, Sylvia /  
 Special Thanks: Sarah, Sally /  
 \*\*We are indebted to Rima\*\*

#### ACKNOWLEDGEMENT

VWV would like to thank Anne Perkins for all the tradeswomen-related articles she has contributed to the paper; they were very much appreciated by us. Any woman who would like to carry on the tradition is very welcome to step forward.

### THE VWV NEEDS YOUR NAME HERE

We need:

WRITERS  
 ARTISTS  
 EDITORS  
 AD REPS

TYPESETTERS

WE NEED YOUR ENERGY

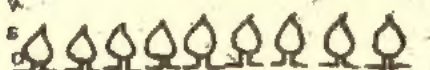
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## LETTERS!

Write and tell us what you're thinking. We want to hear!  
 VWV -- Letters

c/o Everywoman's Center  
 Wilder Hall, UMass  
 Amherst, MA 01003

## LETTERS!



#### Letter to the editor:

Physical violence against women has recently been the focus of the media spotlight -- and it's about time. Slowly women are gathering their courage and their strength to combat the tremendous horror of violence and, in particular, rape. In the struggle to erase the reality of rape from our society, a fundamental strategy is realized through consciousness-raising education. The media plays a key role in that education. It is within these lines that I want to address a peculiar deformity in the progress of rape prevention. After having the opportunity to research the specifics through the guidance of the Everywoman's Center and its Violence Against Women Project, I am disturbed to discover that physically challenged women are seemingly invisible in rape prevention considerations. All those who share in the vision to make our world safe for all women must work together in our efforts. A coalition of physically challenged women, counselors, martial arts experts, etc., can create and adjust prevention techniques for various forms of physical challenges. We want to take this opportunity to formally invite the community in this effort for input and participation through ideas, comments and suggestions. Please contact the Violence Against Women Project at The Everywoman's Center, Wilder Hall at 545-0883.

— Peggy Shaw  
 student at UMass/Amherst

Dear VWV readers,

Three women friends and I have been looking to purchase about 25 acres of land for farmsteading in Franklin/ampshire Counties since the spring of '83. For the past five years the 4 of us have lived and worked together at our homestead (rented) and in the community. We wish to establish a more permanent farm from which we can continue and expand our agricultural and political involvement.

During our search we have discovered that good land within reasonable travel distance to Greenfield and/or Northampton is very expensive unless one is able to purchase a large tract, 75 acres or more. With this in mind I would like to meet with other people who are financially ready to buy land but have been similarly discouraged by the high prices for small acreage.

I am proposing that we see what the possibility of purchasing a correspondingly large number of acres --perhaps an old farm. At the time of purchase we could legally subdivide the land according to financial investment and frontage needs so that each individual or small group could proceed with their various land plans. If it seems appropriate we could consider forming as a land trust. Larger acreage often has the gifts of springs, brooks and fields. Perhaps these things could be used in common.

If interested please send us your name and phone number soon.

—Rosie  
 P.O. Box 106  
 Cushman Station  
 Cushman, MA  
 01002

# Letters

Sisters mine:

Jacqueline Moore, eighteen years of age, is currently a remand prisoner at Armagh Women's Prison in Northern Ireland. This month she will give birth to her first child.

Last November, Jacqueline and her mother Anna were taken from their home in Derry City and held for questioning about the bombing of a pub at Ballykelly, Northern Ireland. While in custody at Castlereagh Interrogation Center, the women were subjected to threats, violent treatment and psychological torture. Jacqueline was two-and-a-half months pregnant. She was offered money if she would become an informer. Otherwise, she was told, she would get at least fourteen years and would never be allowed to see her child.

Although totally innocent, both women, after many long hours of continuous questioning and denial of access to an attorney, signed self-incriminating statements. Their "confessions" are the only evidence against them. Both Jacqueline and Anna are being held for trial which will not begin until 1985.

Jacqueline desperately needs clothing for her baby. But more importantly, she (and the British authorities) needs to know there are people who are concerned about her, her mother and the baby. This will be the first time that three generations will be in prison in Northern Ireland at the same time.

We in Washington, D.C. are having a baby shower and will send her clothing--size infant to 18 months. They'll be in there that length of time.

PLEASE LET JACQUELINE KNOW YOU CARE!

In Cause  
 Marjorie Bernard  
 (202)363-8461(H)  
 (202)543-5556(W)

Remand Wing  
 Women's Prison  
 Armagh City  
 Northern Ireland

A Chara,

Now that I have had time to reflect and attempt to rationalise the situation in which I find myself, I feel that it is imperative that I inform the public of some of the circumstances which have led to my incarceration.

Let me state first and foremost that I am completely innocent of any charges which have been made against me. Secondly, statements made by my mother were made by her while I was being physically abused in front of her.

The name 'Castlereagh' has become notorious throughout this country, and there is no need for me to remind people of the mental and physical atrocities which have taken place there in order to extract statements from people arrested. However, in my case, it is important that I outline the nature of my circumstances.

The fact that I was pregnant seemed to be a great incentive to my interrogators, and every time I was abused I was continually reminded that any further physical abuse could lead to the loss of my baby. The anguish of the possibility of losing my baby is something which I find is difficult to put into words. Yet I am sure any mother will realise exactly the mental torment that such a thing creates. I was taken in front of my mother and physically abused in her presence, particularly by one Welsh interrogator, and she was informed that my abuse would cease

when she started co-operating with them. It was under these circumstances that we were charged with the Ballykelly bombing. I decided that it would be better to do what they wanted than risk losing the baby. My mother could not tolerate the beating of her laughter and future grandchild, and did likewise. It is because of this that we found ourselves spending Christmas in prison away from our loved ones and friends. Thanks to the many who sent us seasonal greetings and to those who are doing their all to publicise our plight

We are totally innocent. We need your help.

Is Mise,

Jacqueline Moore

(This letter was smuggled out of Armagh Women's Prison. Ed.)

Valley Women's Voice:

"Making Love Lovingly" was for some an acceptable description of sexuality as a mystical experience, but to what effect? I was both annoyed and amused by what at first seemed like a fashionably spiritual form of sexual bragging. On second thought I became concerned. Are women supposed to compare their experiences with Ms. Christoph's ultimate versions and depreciate themselves for not measuring up? What exactly is the ideal she is expressing?

As I read her article, I wondered, "Who is this person and who are these numerous, randomly sexed partners of hers?" Her description of mystical sexuality was so standard and correct I had no sense of individuality. Is loving something that individuals do or is individuality irrelevant?

I am familiar with mystical experience, as most people are in one way or another. Although the feeling of oneness can be wonderful, I disagree that it is the greatest goal for relationships. Mystical inspiration may recall that Garden-of-Eden feeling but Eden was where we came from and not where we are going. Ms. Christoph's type of love involves trust, receptivity and forgiveness--her key word is trust. This is the love of the mother and baby, the symbiotic bond that makes no distinction between the self and the other, glorying in a fusion. The child is the mother who is the Great Goddess and World meeting all needs and desires, encircling and completing the child. In love of this archetype, forgiveness is essential; we must forgive our lovers for their differences from us.

I disagree that this kind of love is the highest, most ideal kind for adult people. People are individuals and as they grow older they become increasingly distinct. A love which either reduces or exalts individuals to a level of sameness dishonours them. There is another kind of love--also ecstatic--which is based on an understanding of our separateness and a respect for our uniqueness. Archetypally I think it is death--actual or emotional experiences of destruction, limitation and ending--which teaches this second kind of love. It is a love between equals who value their differences and we can only grow into it.

I feel that Ms. Christoph's ideas are a disservice to women who are struggling out of the trap of collective identities and into their individual lives. Like

Letters continued, page 14



# Newsbriefs

## On The Way To The White House

SONIA JOHNSON--  
REACHING FOR THE TOP

In the past few years, Sonia Johnson has been thrown out of the Mormon Church for supporting women's rights, chained herself to the fence at the White House, and fasted for 37 days to get the ERA passed.

Now she is running for the presidency of the United States on a platform in which she says that, with male politicians hurtling the world toward nuclear destruction, women are the only hope for survival.

In declaring her candidacy, Johnson said that on her first day as president she would announce "a national emergency plan to eradicate the conquistador mentality from our culture."

The "conquistador" or male machismo way of thinking is the basis for all the world's tyrannies, sexual, racial and otherwise, Johnson says.

"My second day would be spent sitting in a circle of nonpatriarchal women from every country, planning how to bring arms immediately and globally under female control."

Women are less likely to use the weapons while "men have never made weapons they have not used."

"Women's voices, particularly feminist voices—the least co-opted women's voices—are being heard around the globe against the mounting chaos of the threat of nuclear annihilation.

She is hoping to get federal matching campaign funds to get her views out to as many people as possible. Frankly "terrified" by the financial and emotional demands of running for president of the United States, she still feels it a contribution to the cause of women. She says, "I want other woman to see me as a signal that anything is possible. They'll say, 'If she's got the gumption, the nerve to run for president, maybe I can run for city council.'"

Expecting the Mormon Church to mount a campaign to stop her, she says "That's all right. It's poetic justice really. They gave me a platform to say all the things that they hate."

Sonia will be in the Pioneer Valley on the 4th of October to speak at Smith College. She will be available to speak on one or another of the five campuses on the 3rd of October. For further information call:

Liz Seaborn - (413)628-3908. □

### SHIRLEY CHISHOLM ON THE RUN

Petite, vivacious, outspoken, Shirley Chisholm, the first black woman to serve in Congress, arrived in Washington in 1969 and continued to be re-elected till she stepped down in 1982. Her slogan, "Unbossed and Unbought" sums up her straight-speaking, beholden-to-no-one style. Born of emigrant Barbadians who worked in blue-collar occupations, Shirley never forgot her beginnings and became a champion of social causes spending more time with the people of her district working toward community social goals, such as childhood education and child welfare than she did in organized party-backed politics. Because she instinctively realized that changes could only come from within the community, she organized the people of her neighborhood for social change. Through her working membership in such community-based organizations as the Bedford-Stuyvesant Political League and the League of Women Voters, Shirley sailed right

past the local political machine to win with a 17,000 plurality on her first try. Her opponents according to political observers, miscalculated badly when they failed to realize that over 50% more women than men were registered to vote in the 12th District.

Using the political skills and acumen she has gained over the years, former U.S. Congresswoman Chisholm in recent months has visited 17 states to campaign for Democratic presidential hopeful Jesse Jackson whom she helped to make up his mind to run.

Mrs. Chisholm urges women to run for public office. The time has come, she said, for women to become "energized and rejuvenated so we can have advocates not surrogates" in government.

The problems facing this country, she observed when she spoke before the Hampshire-Franklin Council for Children, "have not changed since 1972 when I ran for president." She attacked the Reagan administration for abandoning the poor and lavishing resources on the rich, the corporations and the military. "Unemployment is sapping the vitality of cities and towns... There's no laughter anymore." Shirley Chisholm, feels that our only asset are the children and that the military funds should be turned to providing a helping hand to people who are trying to make a go of life. "This she feels is the way to move on and upwards.

Dr. Chisholm currently holds the Purington Chair at Mount Holyoke College.

### VP POSSIBILITY

Rep. Geraldine Ferraro has been endorsed by the Boston Globe for Vice President on the Democratic ticket. She has been the Representative from Newburgh, N.Y. since January, 1979. A woman running for the U.S. Congress in N.Y. state has a difficult course, especially if she is Catholic and running in a conservative district where the issue of abortion inevitably rears its ugly head. Ferraro took a cautious stand in her campaign, stating her personal rejection of the concept of abortion; she holds that a woman should have the right to select abortion as an alternative and that, in fact, the federal government should fund abortions for poor women. She was influenced by her legal experience in the Queen's County attorney's office, where she had worked extensively on child abuse. "Unwanted children become abused children," she argues. ■

### A MATTER OF PRINCIPLE

Editor Victoria Claflin Woodhull, ran up a list of firsts that would have been a remarkable set of achievements in any age but even for the times in which she was playing a colorful role these deeds of defiance were outstanding. Born the seventh child of ten, in Homer, Ohio, Victoria grew to be a heralded beauty who made her way through a series of the unusual which included editing a nationally influential weekly which she founded; barnstorming the frontier as a clairvoyant and healer; being the first woman to open a stock brokerage in the sacred Wall Street area; declaring herself a candidate for the presidency of the USA; espousing free love; spreading the principles of PANTARCHY; publishing the Communist Manifesto for the first time in the USA in her *Woodhull and Claflin Weekly*; entering into litigation with Henry Ward Beecher over his

affair with his best friend's wife, etc. etc.

But most outrageous was her appearance in the House of Representatives to ask for the vote for women. She found a spirit guide, whom she called *Demosthenes* who kept her informed of the best investments to make on the stock market though her sister's close association with Captain Vanderbilt was already a comfortable arrangement and source of inside Stock Market tips.

Victoria was ever interested in social reform, the enforcement of the 14th and 15th Amendments to the Constitution, Pantarchy, and the right of women to vote and to choose what they wanted to do with their own bodies.

It was the end of 1869. The National Woman's Suffrage Movement was planning its annual conference on January 10th in Washington and Victoria, famed lady broker and editor of *Woodhull and Claflin's Weekly*, was going to address the House Judiciary Committee personally. On the subject that the two amendments had already guaranteed the women the right to vote and that in reality they were asking for that which had already been granted. In 1872, she formed the Equal Rights Party, which nominated her that year for the presidency. So Victoria Claflin Woodhull became the first woman to run for president of the USA. □

### HELEN KELLER

"HELEN KELLER is blind, deaf and dumb, yet in her blindness she sees oppression, in her deafness she hears the cry of outraged humanity, and in her speechlessness she voices the demand for justice."

—CLEVELAND Press  
A Crime Without Name -1/30/1911

### THE NEW WOMAN'S PARTY by Helen Keller

For the first time in the history of America, women have become a great factor in the selection of a Presidential candidate and the creation of a party's platform. They are seen everywhere in Chicago in these convention discussions, where a very few years ago their appearance would have caused untold comment. And their influence is affecting every "deal" that the politicians are making. Greatest of all, they have just formed a "woman's party," the birth of which I saw as it started to wing its way down the ages.

What does all this mean?

What message does this hold for the women of America—of the world?

The Woman's Party means more than votes for women. It is the symbol of our solidarity. It stands for the best national efforts of American women. It embodies the aspirations of millions of intelligent women—women who think and have enlightened opinions. It focuses our struggle for independence.

The Woman's Party stands for Woman First. It means an individual allegiance to our ideal of sex equality and responsibility.

It means more and more united, effective co-operation. Women have discovered that they cannot rely on man's chivalry to give them justice—just as men before them found out that we cannot be saved by other people—we must save ourselves.

Man has fought hard for the extension of his franchise; it has sometimes caused bloodshed. Today women are met with the same arguments that were

used against the political emancipation of men. It was argued by the masters that the propertyless mob was not competent to vote; that they did not want the vote; that only a few noisy demagogues were stirring the people and filling their heads with foolishness. The idea that they were capable of taking intelligent interest in political questions was ridiculed.

But no ridicule, no argument, no force could daunt those who fought for manhood suffrage.

The justice of our cause is obvious, as compelling as theirs. Our need to take part in controlling the affairs of the world is imperative. The love of power is strong in the human breast, and men, having once secured their suffrage, will keep it for themselves until we force them to extend it to women.

The time is ripe for us; there are now four million women voters in the United States. The party that turns them down is dead politically. Our course, our victory is not won; we shall have to work long and endure much before our dreams are realized. But the new Woman's Party will give the two old parties a jolt at the Presidential election that will set them thinking and acting.

At every stage of history, there comes a moment when decisive action brings all the struggles of the past into realization. This is one of those moments in the nation's life... and in the life of women.

—NEW YORK Call, June 9, 1916

It is easier to make the deaf to hear than the hearing to listen.

NANHI DUNYA—August, 1966

### HELEN KELLER: Her Socialist Years

### ERA BACK IN

After her statement that the 1984 Democratic platform should not include a specific pledge to support the ERA but only a general statement of principle declaring women should be guaranteed equal rights "in the Constitution", the flurry of telephone calls and a meeting with the heads of major organizations supporting the ERA caused Rep. Geraldine A. Ferraro of New York, the chairwoman of the Democratic platform committee, to back down. She issued a statement agreeing to include a plank specifically endorsing the amendment, which is now languishing in Congress.

"She admitted she had made a tactical error," said Kathy Wilson, chairwoman of the National Women's Political Caucus. "She got momentarily confused." Judy Goldsmith, president of the National Organization for Women said other issues important to women, such as abortion, child support and comparable pay, could be handled by general language in the platform but not the ERA which has been a staple of Democratic platforms since 1944. (Hartford Courant-5/17/84) □

### SPOTLIGHT ON VP

Mayor Dianne Feinstein of San Francisco is showing more and more interest in the vice presidential spot on the Democratic ticket. Charles Manatt, Democratic national chairman, said in March that a woman nominee for vice president this year was certainly a strong possibility" and Mayor Feinstein is "among the most qualified in America." □



## Article:

Ellen LaFleche: A Feminist Journalist

by Karen E. Hermann

Ellen LaFleche's story is a testimonial to the importance of the *Valley Women's Voice* as a training ground for women journalists. Assistant editor of the *Amherst Bulletin* and host of *Amherst Journal* (a weekly cable television program), LaFleche used the *Voice* as part of her springboard to success.

Originally from Connecticut, LaFleche came to the Amherst area in 1976, holding a B.S. in biology from Boston University. She earned a second bachelor's degree (in women's studies) from UMass, and then assumed her first professional position as a junior health educator at the University.

This position introduced her to the field of journalism: "One of my responsibilities was doing their newsletter," she says. "I absolutely loved doing that newsletter. It became hard to concentrate on other aspects of my job because I enjoyed this so much." This experience was especially significant because LaFleche had had no training in writing or journalism, and concedes that she had in fact never felt empowered to write before.

In 1979, with a year of editorial and writing experience under her belt, LaFleche felt brave enough to submit an article entitled "Is Beauty Hazardous to Your Health?" (written with Joanne Gravel, a co-worker at the University Health Services) to the VWV. The publication of this article, she recalls, "opened up a whole new world for me."

In 1979 LaFleche entered a master's program in rehabilitation counseling (with a concentration in eating disorders) at Springfield College. Throughout her year of graduate study, she worked as a member of the VWV collective, sharpening her journalistic skills while learning the fundamentals of newspaper design and production. This experience, together with her background at the UMass Health Services, netted her the position of news editor on the now-defunct *Amherst Record*. Here she added photography to her repertoire of skills, and amassed a large volume of new publications. In June, 1982, after a year and a half with the *Record*, she became assistant editor of the *Amherst Bulletin*.

Although LaFleche's full-time duties as a professional journalist have left her no time to work on the *Voice*, she has maintained her feminist perspective. One of her most rewarding projects at the *Bulletin*, she says, has been her column on women's health, which appears every three weeks and deals with a wide range of medical issues pertaining to women.

"It excites me endlessly," says LaFleche of this column. "It's not a listing of medical facts... it's health information. It started as a straightforward 'facts' column, but now it's developed into a place where women can tell their stories." She remarks that women frequently write personal letters in response to particular columns. A column on lesbian health that appeared several months ago, for example, re-

ceived a great deal of positive feedback from the community.

LaFleche is grateful to the *Bulletin* for supporting her coverage of such controversial topics. "I would write the column very differently if it were for the *Valley Women's Voice*," she admits, explaining that she must tailor her language and political assumptions to the *Bulletin's* extremely broad spectrum of readers.

Another activity reflecting LaFleche's feminist interests is the course on eating disorders she has taught at UMass for several years. Called "Starving, Stuffing, and Stewing," this course explores women's attitudes toward food, as well as cultural expectations concerning women's body images and eating habits. One of the aims of the course, she points out, is "to understand why the people who get eating disorders are almost exclusively women."



LaFleche's feminist inclinations date back to her early childhood. For instance, she recalls wondering as a kindergarten why the word *mankind* was used to include both men and women. Also, as a child attending Catholic schools, LaFleche was exposed to strong female authority figures. "The nuns were tremendous role models," she explains. "One of the basic things they taught you was that if God gave you a talent, it's a sin not to use it. That's an incredibly feminist statement, because it means that any woman born with a brain has an obligation to use it."

Asked what advice she has to offer to women contemplating careers in journalism, LaFleche replies that the key to success is to "learn about as many media as possible," including television and radio. The Amherst Cable Station, she says, occasionally offers workshops on the use of cameras and other equipment. She also points out that Gail Copen, the director of the Center for Community Access TV, is committed to helping women learn television skills. "It's the VWV of TV," LaFleche remarks of the Center.

LaFleche also advises prospective journalists to develop specialties in marketable areas such as health, ecology, or political science instead of taking only journalism courses. Furthermore, she says, it is wise to master such journalism-related skills as photography, layout, and graphics, since many entry-level positions, especially on small publications, require these tasks in addition to writing and editing.

## This Is No Joke—This Is Murder

I have before me a "cartoon" from PENTHOUSE magazine. It is evening in the cartoon. The scene is a deserted parking lot. Holding on to his unzipped pants, a man is running away from a young woman. He has obviously robbed and raped her. The woman is sitting in a daze, legs spread, dress torn, her purse and belongings scattered. She is breathless—but not from fear or anger. "Encore," she says weakly. In a cartoon from PLAYBOY, the scene is a nudist camp. A man and woman—both naked—are sitting under a tree, obviously in the middle of a game of checkers. The man, who appears to be in his fifties, is lying back trying to catch his breath, having just had an orgasm. The woman—considerably younger than the man—appears to be perplexed and frightened. "Why Mr. —," she says, "I had no idea when you said you were going to jump me..." I have two more cartoons, also from PLAYBOY. In one, a man drives up to a little girl standing by what appears to be her lemonade stand. Her sign reads: "My mommy told me not to speak to strangers. Honk if you want a blow job." In the other cartoon, a man—probably in his fifties—is standing in his open doorway, clad only in a housecoat. A young girl, probably eight years old, is standing outside, obviously just on her way out. She has her hands on her hips and is looking at him in utter disdain. "You call THAT being molested?" she accuses him.

Jokes about rape. Jokes about child molestation. Lies about children being nymphomaniacs in small bodies. Lies about women yearning to be raped.

Yet there are those who insist that pornography encourages a mature, healthy sexuality. Does it? I open a copy of PLAYBOY to see the centerfold; under the photo, the words "Playmate of the Month." I open a copy

of PENTHOUSE; here, it is "Pet of the Month". NAPA's (car parts manufacturer) monthly publication calls its female models "pups." HUSTLER stages its monthly "Beaver Hunt." I look more closely to read the text of some of these publications. Here I see the words chick, fox, bird, kitten, feline, minx, filly, pig, vixen, puss, heifer. Are these women or animals? Are women not human beings? I continue to read. The female models are described as being delicious, scrumptious, delectable, savory, luscious. They are referred to as "pieces" (or "a piece"), especially of meat. Are women something to be eaten, something to be cut up and divided among the male digestors of pornography? This dehumanizes the female models in pornography as well as men who read/use it. Is this indicative of a "healthy" sexuality?

There are those who insist that pornography is innocuous and provides a harmless "outlet" for (primarily) male sex drives. "Perhaps," I think, "this is worth checking out." So I flip through photographs in countless pornographic magazines, skim the texts of novels sold in so-called "adult" bookstores, and watch a couple of "adult" movies. Here I see and read things that disturb and frighten me. The women in these media are being raped in one orifice after another by one, two, three, or gangs of men and/or are performing sex with other women, with children, with non-human animals, and with inanimate objects, usually for the titillation of male voyeurs. Women are masturbating with (or being masturbated by someone else holding) pool sticks, baseball bats, whiskey and wine bottles, foot-long zucchinis, jack hammers, power drills, pistols, knives. They are being whipped and beaten until they are black and blue, tortured, urinated on, slapped,

punched, forced to eat defecation...and supposedly they love it, they can't get enough. In many movies (both X-rated and mainstream), women eventually fall in love with the man (or men) who rapes them; they willingly have sex with the men who beat them; they smile at the men who whistle at and harass them. Some women portrayed in pornography don't like this treatment but cannot escape their oppressor; others don't like it at first but quickly grow into insatiable nymphomaniacs, full of eager openings. But many women are depicted as genuinely loving this dehumanizing and violent treatment from the very start. They want "it" any time, any way; the bigger and rougher the better, the more the merrier.

I think of the real woman who was raped and sexually tortured for over two hours by (at least) four men on a pool table in a New Bedford bar, while other male bar patrons watched and cheered. I think of a woman in South Carolina who was gang-raped and tortured for over six hours. I think of a friend's sister who was tied and gagged by three men burglarizing her apartment. The men pulled up her nightgown, pulled off her underwear, and repeatedly raped her. I remember a male friend of mine telling me years ago about this "show" he went to see where a woman copulated with a live horse. I think of a mentally retarded woman who was self-sufficient enough to live on her own with some professional supervision. A man she had befriended invited her to his apartment where, with nine of his buddies, he gang-raped her. The men even tried to get a dog to copulate with her. I think about a college woman at a mid-western university who was gang-raped by a group of men in her dorm. After having had their "turn" with her,

the rapists proceeded to ram a broomstick up her vagina over and over again, until she died from internal hemorrhage. I think about the issue of HUSTLER where women were shown hung up on meat hooks, like animals in a slaughterhouse. I remember my former husband, a medic in Vietnam, telling me how his squad of about 25 men captured a Vietnamese hospital, killing all the patients and medical personnel except for one nurse. The men then stood in line, each taking their "turn" with her (my husband refused to rape her and was threatened with death by his own men for his stance). When the last man had finished, he rammed his gun barrel—red hot from having fired so many rounds—into her vagina and blew her to pieces.

My heart bleeds.

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# Born Of The New Sweet Earth

by Rosemary Christoph

To be calm, to be serene! There is the calmness of the lake when there is not a breath of wind... So is it with us. Sometimes we are clarified and calmed healthily, as we never were before in our lives, not by an opiate, but by some unconscious obedience to the all-just laws, so that we become like a still lake of purest crystal and without an effort our depths are revealed to ourselves. All the world goes by us and is reflected in our depths... The water, indeed, reflects heaven because my mind does; such is its own serenity, its transparency and stillness...

Thoreau's Journals, 1851

I live on a little lake, Lake Wyola, wyola meaning "quiet waters" in an Indian language once native to Western Massachusetts. Now the lake is quiet, winter covering her in ice sheets fissured together like the sutures on a skull. I too am dormant, layered over like the lake, blood quiet, waiting, suspended in ice. But there are cracks in many places now, since it is March and spring is very gradually birthing new life. Out on the ice is a soft spot where the dogs don't go anymore; the lake edges are slushy and melted like white popsicles...

In the middle of my cove sits a small island shaped like a bushy spoon. A little white bridge loops over from it to the mainland, linking two worlds. People never cross that bridge, though cats do, trotting, tails erect, up to the highest curve of the span. In autumn they would lie indolent in the sunshine like empresses, paws dangling over the sides, odalesques reflected in the mirror of water below. Now the bridge is empty, its thin limbs thickened by a heavy layer of snow, impassable but shrinking back to its bones day by day.

I have been living here through the autumn and winter, watching the seasons turning in my soul, outside, inside, going through a slow death and rebirth. My heart is the lake, frozen, sutured together by ice; my mind the sky, wintry-grey shield, enduring; my body in earth, buried, patient, muffled in heavy clothes, unseen; my spirit in absentia and only occasionally showing her wings. I have come here to be healed, to learn at-one-ment with myself, to forgive and be forgiven. How long it takes! Here I am alone, totally, except for occasional visits by my

daughter - alone, I who have lived in a family-way or in cities for mostly 40 years! I keep looking to come home to someone; each day I rediscover there is only me, Rosemary. I am stripped down to just me; do I like what I see? There are no buffers here; only the lake, the cabin, cozy enough, and my faithful animals, Mushi, a husky-shepherd, now six years old and endlessly cheerful, and Mamaji, a black and white pregnant cat, elegant as lace, who has been my companion since Vermont days.

Mostly there aren't people here, though I see houses on either side. Rex and Bets aren't too far; across the cove a friendly older man bends to his land like a birch. He has three dogs and a multicolored band of gypsy cats who are the only visitors to the bridge and island.

If I emerge from the back of my house, I face west, directly across the inlet. I can raise my arms and stand next to the green canoe, peeling slowly into yellow. I can welcome the sky, bless my trees, love the sun, reach toward Earth. It's an ancient ritual for beginning the day that alters me each time I do it. Do I remember it from some other life, as a medicine man/woman? Who am I to reach in this way? I bring my hands down together in a bow to the lake, a gassho, a namaste of greeting to the land, the water, the world, myself...

March 11  
Next to the lake are fir trees spiralling up in mandalas of branch-ferns. The white arm of a birch curls; skeletal maples sleep in their brittle dreams. Yesterday the quiet was intense, shattered only by an occasional crack pipping of shell. Today, there is a constant dripping melting sound, the pell-mell streams are out, and the trees are stirred by wild wind fingers. I sit beneath them on a little red swing, hang my head back, and enter the trees, slide up their insides, to their webbed and grainy cells, slip into sap coursing upwards. My blood runs quicker, I can feel the drumming of millions of tiny hands and feet on frail membranes, a quickening...

March 16  
A crow calls to me. Rushing out of the house half-dressed, I eventually see her soaring slantwise to the other side of the cover, feather-armed, calling me into the sky. She lands in the tiptop of a

pine, and eyes me perhaps indifferently, perhaps with curiosity, and caws again, her statement of greeting to the world, her own version of upward stretching arms, and flies off. I myself feel thick and heavy, empty-handed, joyless. When will I wake happy to be alive? Tomorrow? Next week? Next year?

March 20.  
This morning I am greeted by my cat nuzzling my left shoulder; her purr roars at me, demanding me into the day. She lunges her head and butts me, a black furry goat. Not to be outdone, my dog crawls onto my right side and breaths long abrupt sighs into my damp ears. Am I really alone? The mourning dove calls like a loon from the other side of the lake; spring is trickling all around me. Everything is in motion, alive beneath a white skin!

March 25.  
Outside an oceanic sound in the trees rises and falls like a tide. I lean over the lake; I see brown leaves through transparent ice, motionless; years of leaves hover, waiting. Water at the center of the cove is already melted and moving with the wind, rippling south. I sit immersed in twigs, a group of dead ones, with dried berry-like pods clicking, and an alive one, with tiny red buds peeking out of a stiff stem. The dead and the living almost indistinguishable... Next to the lake, two young saplings have been broken off midway, their broken sections trailing into the ice, victims of a FOR SALE sign that didn't need their lives but took them anyway, the way humans do, unable to love the world the way the world loves us.

My heart feels bruised and aching today, better I suppose than numbness - a flow of feeling that strains to the breaking point. Slow down, slow down. And still the sunlight flings itself on me with its bright sparkling edges, insisting me alive...

March 29.  
Another storm has drowned us in more than a foot of snow - but the melting continues, the bag of waters has broken, pours itself into the earth beneath the white shell of shimmering ice. Premature hopes. Keep inside yet. When, oh when, oh Spirit? I must trust in Your process...

But I don't. I vacillate from gloom to

anger and back again. What if, what if the world melts, but I don't! What if I stay locked in this icy world of my sadness? I am so afraid of that. The world's a mirror, they say, and I am still and cold and white...my melting inaudible, indecipherable.

March 31.  
Differences, incremental ones. The ice is now melted at the edge of the lake, but the patterns drawn by ice still are etched on the surface, paper-thin, last vestige of winter. I am brittle, will I break? The little bridge is now reflected in a tremulous mirror below, like an eye of tears; the patch of water in the middle spreads down the cove, quivering in wind and light. A faint sound of hammering now and then, someone building. The trees keep murmuring their ageless sea-sound. The mourning dove calls are muted today, as if heard through a veil. Tiny tufted bushes, a forest in miniature, are perking up near the bank's edge; fiddleheads uncurl like fetuses.

My spirits rise, finely tuned balloons. A dog on the ice stops, her steps suddenly uncertain; she goes back. The sutures break, - it's the crowning, oh Goddess, the new head and embryonic shoulders stretch, out into the warm air, thrashing arms, curled legs, sliding joyfully, out, out, OUT....!

April 3.  
The cove itself has melted; the trees are silvery with light. I am awoken by a haunting cry-and lurch out my door to see three wild geese arrive honking. Long black necks, white cheeks. The Three Graces, I call them. They make the cove their home for the day, disappearing for hours at a time, only to reappear singing. One stands on the water and flaps in an ancient ritual of courtship - or is it battle? The gesture is defiant, rambunctious, outrageously spirited. Where is my flap? Where are my wings? I feel a spurt of joy wash through my heart. Something cracks open - eager, young, smiling.

April 6.  
It's birthing time; I can bring out my rocks and make a medicine wheel. In the east for beginnings and inspiration, two; at the south for trust and hope, two; at the west for fruition and creation, two; at the north for purification and wisdom, two. I can choose what to evoke in myself by the

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# The Sex Business...Japan has one too.

by Rimako Kimura

In one of my classes, an American professor who spent several years in Japan categorized Japanese women into three groups: women at home, women in the office, and women of the night world. I was very surprised since I had never thought of 'women of the night world' as a representative group of Japanese women.

His point was that Japanese night life comprises a particular part of Japanese culture, in which women are greatly involved. It is in the evening, in bars or night clubs with hostesses, that a Japanese hard-working 'salary man' can relax and regain his human nature which is suppressed during the daytime. I understand that people want and need to relax after work. But that does not mean we can accept them going to massage parlors, Turkish baths or Manila to buy commercial sex at the expense of women's degradation and exploitation.

His next statement astonished me again. 'America is more backward than Japan' regarding the sex industry. 'The Japanese system is better organized and more accessible.' I used to think that American culture was more pornographic and had a harmful influence on Japanese culture. This lecture led me to further examine my assumptions on this issue.

Here in America, I have hardly seen sexually explicit ads on streets even in big cities. In Tokyo, however, we cannot get away from women's bodies in advertisements. Some of them are almost naked, looking like nudes in Playboy magazine. Some advertisements are so huge and so widespread that it is impossible not to see them if one lives in a city.

While an American city separates sex-business zones from other parts of the city; in Japan, cabarets or adult shops are right next to coffee shops. Pornographic magazines are available to everybody through vending machines all over Japan. Widely-circulated magazines have several pornographic photographs every week. Quite a few newspapers print sexually-explicit pictures and stories and many advertisements for sexual entertainment. Japanese men, in crowded trains, shamelessly open these magazines and newspapers and stare at naked women.

In the past five years or so, a new type of sexual business has developed which involves inexperienced young women. In 1980, 'no pants tea shops' suddenly came into business and became very wide-spread in a short time. This is like a coffee shop where young waitresses serve in mini-skirts without underpants while the floor is made of mirrors.

Last year, 'the Mistress Bank' received attention from the press. This bank lists men, usually past middle age, who want young sex partners. It also lists women—students or office workers—usually between 18 and 24, who want to make quick money in exchange for sex. The bank arranges the first meeting for a couple, and the individuals decide whether or not they will do business and for how much. It is said that some of the women make more than two thousand dollars each month. I was handed leaflets about these banks several times on the streets while I was shopping in Tokyo. They were recruiting young, inexperienced-looking women during the daytime.

Because of the loose image created

by the mass media, now the word 'Joshi-daisei' (meaning female college student in Japanese) has come to have sexual connotations. The media has paid particular attention to a small percentage of students who do not mind being 'women of the night world' and has made them representative of all female students. The media is sexually degrading us and the audience enjoys it as one form of sexual entertainment.

Out of these many offerings, some men choose to go to Southeast Asia to buy sexual favors. Some statistics show that each year more than one million men sign up and head in groups on sexual tours.

Their manners and behavior are often criticized by both Japanese and other Asian people. A female journalist and activist told a group of students once: 'Japanese men talk about sex loudly and contemptuously in hotel lobbies and airports. Some men look upon any woman who stays at a hotel as sexually available and will ask them to come to their rooms. One automobile company provides workers with sex tours to Manila as rewards for their business achievement.'

While I was in Korea, I often saw middle-aged Japanese men with young Korean women. I felt anger, pain and shame to see fat, bald Japanese men dancing with young women at a first-rate discotheque, in contrast to all the Korean college students who were there.

I asked one of the staff of the Japanese embassy in Seoul, 'The anti-sex tour movement seems to decrease Japanese tourists, doesn't it?' He said, 'Since the Korean economy has improved, agencies cannot offer inex-

pensive tours any more. It is a matter of course that men look for other places where they can find less expensive women. We, too, used to entertain our guests by offering them the favour of Korean women.' This is the response of a Japanese official concerning the shameful sexual exploitation of women by his countrymen in Korea.

Now, because of regulations brought about by the anti-sex tour movement, Japanese men have started importing Asian women. Most of them are brought to Japan as singers or dancers, but actually are forced into cabarets, Turkish baths, and prostitution. One statistic says 380,000 women were brought in before 1984.

Where does it come from, this high acceptance of sex-commercialization of women? Why do Japanese people let it go on?

'Geisha' is well-known among westerners; Geishas are well-trained women who learn the arts of dancing, singing and playing 'shamisen' to entertain men. Sexual relations with customers are often part of the service. The origin of geisha goes back to the twelfth century. At this time, samurai and merchants were entertained by dancing girls called 'shirabyoshi'.

Right after a highly-centralized feudal government, 'Tokugawa' was established in Tokyo. 'Yoshiwara', a district specifically licensed for prostitution, was set up. This was during the early part of the seventeenth century. When the population of Tokyo was five hundred and thirty thousand, that of Yoshiwara was fifty thousand. There were eleven semi-licensed districts besides Yoshiwara in Tokyo. The first geisha appeared there in 1762. A Japanese historian writes that during the Tokugawa period, prostitution was

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# STEINEM ON FEMINISM AND CHANGE - by Kippy Phelps

Gloria Steinem is a feminist author, lecturer, activist, and organizer. After hearing her speak recently at Mount Holyoke College, I realized she is more down to earth than the media portrays her to be. I was surprised to see her without the gloss. As she spoke, I realized her beauty radiates from deep within, from her compassion for women "who've gotten the least recognition," her admiration for courageous women, and her pride in local women heroes. Her wit and sense of humor kept the audience attentive and light-hearted. But Steinem's strongest trait is her optimism, which underlies every topic she covers and is a gift to her audience.

Steinem spoke about "Women in the Eighties: The Second Wave."

"The first wave established a legal identity for women of all races, and for black men in this country. Now we are embarked on a second wave to achieve legal equality. We have just completed the first full decade of the second wave which I think established a majority support for the basic issues. We have the idea of equal pay, but we don't have equal pay yet; we have the idea of equal parenthood, but we don't have equal parenthood yet. The psychic change is there, and institutional change has just begun."

Steinem points out "that there

may be more waves until no one is born into a particular role because of race or sex," but she also reminds us that "in the short time of 12 or 15 years we have successfully achieved a majority change of consciousness. It took us 150 years to get legal identity. Now all the basic issues raised by women have majority support among women and men in the public opinion polls. That's an enormous accomplishment!"

Steinem sees feminism as just beginning to make institutional change; she does see, however, how it has permeated nearly every sector of our society, including those whom fear feminism's growing voice.

"The logical result of the majority change is that we now have a backlash because we've been taken seriously. We must understand that it is this opposition that is proof of our success."

Steinem sees the growth of the movement from one little group referred to as "women's libbers" to a myriad of national organizations. The movement now addresses many varying issues. "When you see coverage of any issue, unemployment for instance, or welfare, there is more likely to be an understanding that the inequitable status of women is a part of that report."

The growth of the women's movement parallels change on

the college campuses in the way it mushroomed from a small concern to a broad network.

"There is a much deeper change on campuses in the '80's than there was in the '60's. In the '60's they had directed themselves toward a particular symptom where a problem had developed: the draft. But as soon as the draft went away the movement went away because there was not a deeper analysis of what was wrong."

"The '70's and '80's are changing what we study and who studies it. The median age of female undergraduates nationally is 27. Now there are women's studies, black studies ... or what you might call remedial studies. In fact, that's a better name for it."

Steinem sees cross-cultural studies as an aid in making institutional changes, in looking at specific differences in male and female status.

"Looking across cultural and national boundaries, there's an umbrella of shared concerns true for women under patriarchy." It is these shared concerns that make the themes of the '80's and '90's, the ideas that must be institutionalized.

"The first shared concern is reproductive freedom. We must seize control of reproduction. Men's control over women's bodies goes deeper than money.

We must control our lives from the skin in if we are to control our lives from the skin out."

Another shared and related concern is the need to depoliticize sexuality, to free it, to make it a form of expression. If a woman gets aggressive or difficult she's called bitchy; fifteen minutes later she's a lesbian. Until we make lesbianism an honorable choice, all of us uppity women are going to get stopped by it."

Working to free sexuality includes establishing and institutionalizing the democratic family. Sharing parental responsibility will help balance the way we look at the sexes in terms of personality. "Until babies and small children are raised by men, we will believe that men can't be as loving and compassionate as women." We cannot condemn men to not be loving or compassionate.

"Women's work needs to be redefined and re-evaluated. Women who don't work in an industrialized society are called homemakers, or 'women who don't work.' Steinem says women do 2/3 of the world's work but are paid for only 10%. "All productive labor needs to be revalued, and redefined as work."

Through the use of everyday language we may begin to change culture. "Language

most prosperous. Licensed prostitution was protected. Throughout the country, wherever people gathered there were both public (as in Yoshiwara) and private prostitutes. The arts and literature depicted and admired this aspect of Japanese culture.

Confucianism, which came to be the national philosophy during this period, helped to create the sexual double standard. Women's role in a samurai family was just to give birth to male successors and raise them. To have mistresses was generally acceptable among samurai. A well-respected feudal lord, Vesugi, said that a wife should not envy mistresses and that a wise wife should recommend a better woman to her husband for the sake of prosperity of the kin. Chastity was strongly demanded of all women. Adultery was a crime even for mistresses if they were considered as secondary wives of samurais. Obviously, samurai society divided women into two categories: virtuous wife and prostitute. The former represented sex for reproduction and the latter sex for pleasure. It was often said in the samurai culture that erotic and romantic relationships could only take place with the prostitutes or mistresses.

Here in America, especially in the South, white American men had total sexual access to black female slaves. By dehumanizing black women, they put white women on a pedestal. This sort of division among women into the sacred and the evil can be seen cross-culturally at any given time.

Today's Japanese society still holds the feudalistic concept of women's role. Licensed prostitution was accepted until 1956 when it was abolished with the establishment of the Prostitution Prevention Law, aimed at punishing individual women (almost never men). This law has no effect on the pros-

perous businesses of prostitution, such as Turkish baths, which employed eighteen thousand women in 1980.

Women's roles in Japan are very restricted, compared with those of their western counterparts. It is as if two different worlds exist: one for men, the other for women. There is little room for them to communicate with the opposite sex on non-sexist bases. The cultural norm does not allow either men or women to break down the wall between the two worlds and get into the other's sphere: women are not supposed to get men's jobs, nor are men supposed to enter the kitchen and cook.

Thus, a girl is taught and socialized to become a 'good wife and a wise mother'. Parents believe it. Educators believe it. So do mass media and employers. Junior colleges are still popular for girls and they are taught the traditional subjects such as home economics and child education. This is mostly because junior college graduates are more favored in the job market than four-year college co-eds because employers think the latter are older and less compliant due to their higher education. They do not count on female employees. They want a young, submissive assistant who can add 'the favour of flowers' to their office, and perhaps, in a few years, take care of their promising male employee as his wife.

Their sexual life is much less active than that of American young women, even though the society itself seems sexually open. A recent government survey showed that only 12.7% of Japanese women between the ages of 15 and 23 have had sex. One research study says that in the U.S., 35% of females between the ages of 13 and 19 have experienced sex. The old notion of 'a daughter in the box', who is

protected by her family so as to remain a virgin until marriage, still operates.

Once a woman settles down in her 'right place' as a wife and mother, Japanese couples (60% of which are arranged marriages) tend not to put emphasis on the romantic and sexual parts of the relationship. A husband gets busier and busier with his work and a wife gets more and more involved in their children's education. They do not find enough time to go out together by themselves. The husband, after work, goes out with his colleagues for drinks, instead of going home to his family. He calls the bar hostess 'Mamma' and is more likely to share his conversation with this 'Mamma' than with his own wife. Some couples find that they do not share personal feelings or common interests any more, but convince themselves that this is the way married life is. Then men exercise their rights to seek variety in the outside world.

But a housewife, who left the job market in exchange for marriage, hesitates to raise any objections to her husband, because he feeds her. As long as he earns money to provide for the family and she stays home depending on his salary, she does not feel secure enough to give voice to her questions.

One survey concerning sex tourism shows that only 27% of housewives think it should be prohibited. 53% of them think it cannot be prohibited although it is not good. 20% of them accept it, as either 'cannot be helped', or 'OK' and 'no concern'.

The feminist movement in Japan is not as strong as in the USA. Its ideology does not fit into Japanese culture. In college, we have only a few women's studies courses and small women's groups, but no anti-pornography conference, no movies like 'Not a Love Story', no debates on pornography,

and much less picketing against it. The main movement is focused on the struggle against job discrimination; very few groups are concerned with these sexually-related issues.

My point is that the society which keeps women down in their traditional place allows sexual commercialization and exploitation to a greater extent than the society which does not. And men brought up in that society do not see anything wrong with going out to developing countries to buy women.

However, I do not simply conclude that Japanese women can put an end to this problem by getting out of their traditional role and joining the labor market occupied by men.

In American society, men are threatened by the women's movement: they batter women (at some point in their lives, 50% of all American women are beaten by a lover or a husband). Pornography is now a four billion dollar business. More surprisingly, mail-order firms bring Southeast Asian women as brides to American men, often older divorcees, who want unliberated, non-career-oriented, submissive virgins. This is a growing business which now has fifty known firms providing the service.

This issue is deeply rooted in patriarchy, closely tied to international economic exploitation. Things will not be changed quickly or easily. But if we want to see the change, we have to work for it. We need the courage and energy to stand up and say 'No' to whatever offends us, whether it is economic oppression or sexual objectification, whether its victims are our sisters in the US or our sisters overseas.

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is NOT  
sexy!**



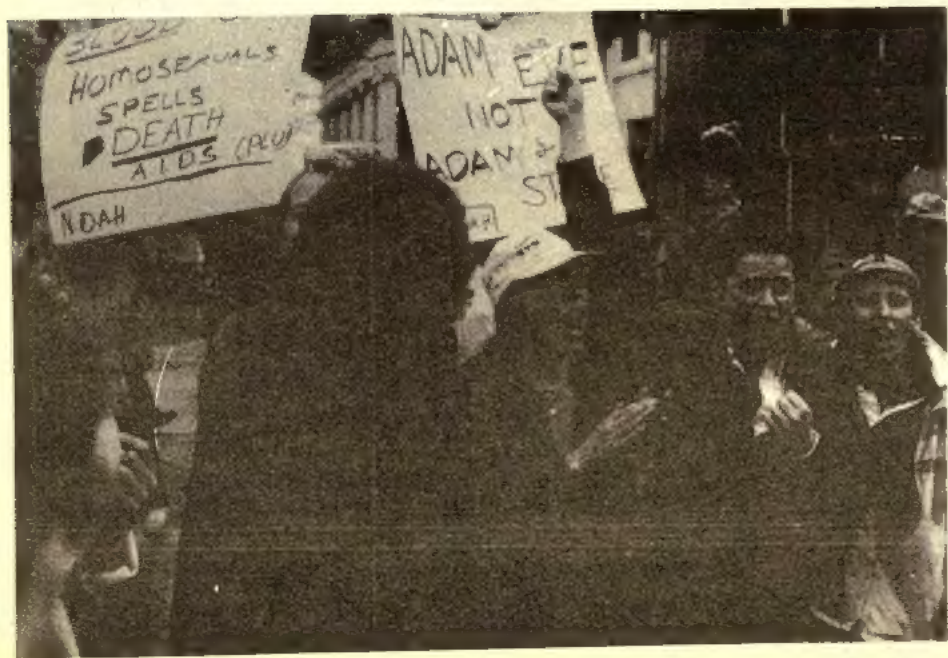
# CELEBRATING DIVERSITY



Photos by Sue Tyler and Haley









# A Healing Death

by Lis Brook

A friend of mine died recently. For a year or so before her death we shared a great deal of how we were feeling about each other, about her decision to heal herself through non-traditional means, and about the possibility of her death. Neither of us wanted her to die. We tried (many of us) to energize positive healing thoughts. I carried pictures of her in my mind, happy pictures of her running wild with her dogs, pictures of her free of pain.

But part of me never forgot the possibility that her death could come too soon. And because of this, I felt at odds with many of the women around me. It seemed as if my acknowledging the possibility of death was like screaming an obscenity. Death was a dirty word, not to be thought, not to be whispered. Death was the tragic impossibility. I heard so many times, "She can't die, not with all of us loving her so much." But she did die, and all of us did love her so much.

Denial is a powerful force. When I am afraid to change, or trying to avoid a painful reality, denial lurks around waiting to take control. Letting the truths seep in can open up a sea of nightmares.

When we deny the possibility of a friend's (or our own) death, we also deny a part of life. The transition from this life can be a very long one, and if we refuse to see it and confront it, we isolate the sick and the dying. Our society still regards our unhealthy, dying and old with a contempt unequalled. We shut them away. We are afraid of seeing something ugly, of saying something wrong. We are afraid of being reminded of our own mortality. We are terrified of being abandoned. We refuse to accept illness and we blame the victim.

Death is not a dirty word. Certainly not

a failure. No matter what we believe about life after death, the process of dying is a transition. Many of us believe it is not the final transition, but a part of the universal circle. Many of us give lip service to the theory that the physical/material plane is just one of several realities. In theory, we accept the existence of emotional and spiritual planes. Some of us believe in past lives and reincarnation, a higher power, heaven, nirvana, even dreams and intuitions. All of these concepts transcend the material plane. But when we are confronted with a healing/dying, the physical becomes most important. The absence of illness is seen as the mark of success.

I cannot regard healing in terms of success or failure. Healings are impossible to judge. If the natural outcome of 'healing a life' ends in death, we must learn to view death as a kind of healing. If we continue to believe that the absence of physical disease is the only successful result of healing, we miss guiding ourselves and those around us toward easier, more "successful" deaths. We box ourselves into corners and must admit defeat. By confronting the denial along with the disease, we can work toward a cure, and at the same time prepare for death. It's not an easy thing to do. I'm hoping for no less than a spiritual revolution.



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# Susan Schechter Speaks

Susan Schechter, author of *WOMEN AND MALE VIOLENCE*, spoke at the University of Massachusetts Campus Center on May 3. Schechter, who began her work in the battered women's movement in Chicago 8 years ago, presented an historical overview of the women's shelter movement.

According to Schechter, battered women experience a level of violence which is incredible. She dispelled the myth that domestic violence is caused by a temporary lack of control. Out of a group of 100 battered women, more than half had experienced two attacks per week. Twenty-five percent said the violence lasted from 45 minutes to five hours. Seventy-five percent said the violence lasted 30 minutes or less.

In addition to facing violence in the home, women are doubly victimized by the institutional structure. Some women say that the institutional victimization by the courts feels worse than the violence itself. One judge, upon hearing that a woman had experienced more than one attack by her abuser, concluded that the woman must have liked being beaten, and he let the abuser go free. Schechter said that the power an abuser maintains is the power created by the structure of society. Schechter sees abuse as created, at least in part, by society. When a man feels no consequences of his violence, the message is that it is OK to do it again.

Economic as well as social conditions make women vulnerable. In 1980-81, one-half of all full-time women working were making less than \$11,500. For Black women, the median was \$10,800 and for Hispanic women, \$9,800. The poverty level for a family of four that year was \$9,200 which put most of those women-supported families close to the poverty level.

Many women have lost their jobs due to abuse in the home. Their abusers injure them so they miss work

or are so distracted they cannot perform their jobs. Their abuser may call them ten times a day or come to their workplace. When they approach the welfare system for financial help, they are told they are ineligible. Legal services have been cut back now as well, so access to legal assistance is more difficult, and more expensive.

If a woman is lucky enough to be in an area where there is a shelter, she may go there for help and support. Now, in New York City, there are only five battered women's shelters. In Western Massachusetts, however, there are several: Necessities/Necessidades in Northampton, Womanshelter/Companeros in Holyoke, ARCH in Springfield, NELCWIT in Greenfield, and Hejira in Westfield.

According to government statistics, two to four million women that we know of are abused each year. Hundreds of thousands of them have no access to shelter: 85 out of 100 women who need shelter are turned away.

Women need more resources and power to deal with their situation. Before the women's shelter movement was started in 1974, shelters were religious places. Now, across the country there are 500 shelters and safe-home networks. Other institutions; schools, hospitals, courts, have to take the problem of battering seriously. Only recently has assault and battery in a domestic situation become illegal. This is a result of women organizing at the grassroots level and pushing for what they need. Shelters were formed in this way as well. There is still no federal funding for battered women's programs, and only half the states have provided funding for battered women and their families. In striving for a rebalance of power, women need to speak out, find each other and continue to work together for change in a society which discriminates against us in the workplace, in the home, on the streets, in the courts, in schools and at the policy-making level.

(Ila O'Brien) ■



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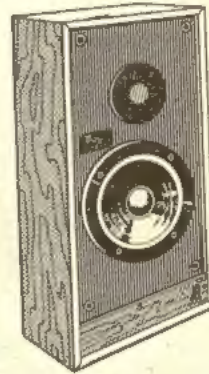
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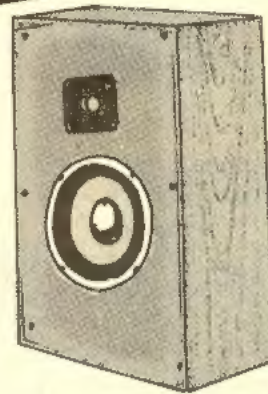
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# POETRY

## BEHIND THE CHEESE SHOP

Behind The Cheese Shop 'twas early day  
when two confidantes met there.

In front of The Cheese Shop  
they strolled ensemble  
Taking in the morning air.

Inside The Cheese Shop they did wander  
to buy some breakfast fare.

Too early for their common feast  
of pizza and cold beer,  
cheese and bread and sparkling wine  
they would this morning share.

Above The Cheese Shop they did climb;  
onto the rooftop bare.

A cloth they laid.  
Their picnic spread.  
To feast in friendship rare.

Together they moved in soft repose.  
They shared the faint cool breeze.

The sky so blue went on for miles.  
Sunlight and shadow were theirs.  
Nothing at all could rival the joy  
of the vista, the day or the mood.

In a moment or two their gazes converged,  
a glance both ardent and gentle.

The wine they toasted was taking effect  
but the sparkle was more than good cheer.  
Harmony with passion now mingled.

This joy was magic, intense.  
Their arms entwined,  
as their heads drifted closer  
their voices grew quiet and still.

Kindred spirits they'd been, companions and friends...  
This seemed far more complex.

By The Cheese Shop they sat in elation and doubt  
as they pondered the morning's rapport.  
The pleasure infused with suspense.

The innocent morning seemed long ago.  
Everything clearly defined.  
Now there remained only one thing that clear—  
For lunch, just pizza and beer.

Hannah Tarleton

Ed. Note: Will Hannah Tarleton please present herself  
to collect her prize - Editorial coordinatorship

First poem: last poem.

(An exercise in collapsing Time.)

Knowing nothing, being nobody,  
how could I not race through identities,  
try motley occupations,  
trace labyrinthine mysteries,  
leap towards rainbow deviations,  
embrace frenetic fantasies,  
keep all Love's celebrations,  
to know Everything, to be Somebody?

(et now the final toxins ring,  
now to face terminus without regret?

I hope my death may bring  
fresh entity, a score of grace,  
more space to grow,  
no obtuse monodies, high expectations.

Or should I brace for culmination,  
to lose everything, to be nobody?

(Sylvia Dobson)

## Movie Review: Testament: A Woman's View Of Nuclear Disaster

by Rosemary Christoph

Laboring lungs, aching legs, dizzy with strain, he lurches on, the bicycle twisting beneath him, the hill looming inexorably above. His father's voice echoes, urging, pushing, demanding, "Come on, you can do it, you know you can..." But he can't. The slender body collapses off the bike, the boy's face despondent, self-critical. The father's voice continues, soothing him, "That's all right, another day you'll do it, you'll see." His father ahead of him, cycling strong and radiant on his bike, on the morning run they take together so religiously, this last day of their lives being as usual... For by the end of that day his father is dead and the boy rides alone.

It is three months later, and the boy pedals his bicycle, insistently, relentlessly, inexhaustedly, up and down these same hills. He is the messenger, carrying the thread of connection with him

to people young and old, Hermes to a dying community. He is transformed, in the image of his father, tireless, a giant of spiritual strength in the body of a boy. For nuclear war has wiped out the cities; what is left are country towns and suburbs — like this one, Hamlin, California — slowly dying of radiation poisoning.

*Testament* is a women's view, a moving and powerful statement about the spirit, about death, about everything we take for granted. Life continues for a little while in its old shape with a few new edges; candles replace electricity, food has to be rationed. But the children still go to school, partake in a play ("The Pied Piper of Hamlin"), eat, are tucked in bed. But an eerie difference is underlying everything. There is no future, only an endless present... The babies, the young children, die first, — a baby is buried in a bureau drawer, a little boy's demise is foretold as he is

lifted from the sink in a bloodstained towel, a listless head falls against his mother's neck. Then the older people begin to go, are found in the sleep of death in the midst of the daily round of tasks. It is the little things in this movie that touch one deeply, over and over again; a message heard too late on the answering machine, a gesture between neighbors, water (can it be trusted?), the burning of bodies laboriously gathered.

It is basically the story of a mother and her three children. She is endlessly strong, but, but something goes out of her with each death. Her daughter (age 12) asks her about what it's like to make love. And when the mother answers, the shock is the girl's statement of utter simplicity: "I know I won't live to experience that, so I just wanted to know what I could, about you and Dad." And barely a week goes by when she too is dead, wrapped in a

sheet, being buried in the front yard.

We tune out the possibility of nuclear war for good reason—it is too horrible to contemplate. But that screening can prevent us from taking action, little actions like writing a letter, or big actions like being arrested in a demonstration. Unlike *The Day After*, *Testament* makes its statement about nuclear horrors in a low-key, quiet, realistic fashion which is all the more powerful for being understated. Those who are left at the film's close—the mother, her oldest son (the messenger), a retarded boy named Hiroshi—celebrate a birthday together—with how much time left? Who knows? How much time do we have left?

## STEINEM ON FEMINISM CONT.

carries the freight of our hopes and dreams. Even if language is starting to represent women and their long suppressed needs, the Reagan Even tho' the women's movement has an opposition that occupies the White House, and that is trying to combat feminism by creating phrases such as 'post-feminism', Steinem sees much of the press's blindness toward the

growth of feminism as ignorance: "they don't understand the form in which change comes for women, they only recognize change when it comes in a male package."

"Women grow more radical with age whereas men grow more conservative with age. That makes sense because an 18 year old man has less power than he will when he's 50, whereas an 18 or 20 year old woman has more power than when she's 50."

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## —More News Briefs—

### YVETTE HENRY TO SUE

On May 7th, Yvette Henry, admittedly placed under false arrest, filed a \$13 million civil rights lawsuit naming 18 police and university officials as defendants. Michael Ryan, however, is not named because as Northwestern District Attorney he is immune from prosecution. But he confirmed that he had written a letter to Yvette's attorneys in which he says he was responsible for the UMass senior's arrest on December 2nd in connection with one of a series of suspicious fires on the UMass campus last fall. The charges against Ms. Henry were dropped later in December, but not until she had been peremptorily suspended from the UMass campus. In the letter, Ryan said the decision to arrest Ms. Henry was solely his, based on 'facts' that later proved to be false. It was made amid rising panic over some 30 small suspicious fires on campus and... "despite my best intentions, I told police to arrest a woman who, upon further investigation and reflection should probably not have been arrested, thereby causing her considerable grief, anxiety and emotional pain. I am truly and deeply sorry but I do not think the police should now have to answer for my mistake, nor do I think either of you (her two lawyers) or Ms. Henry would argue otherwise," the letter said. The letter was received after the suit was filed.

According to the suits, Ms. Henry and "several residents of Crampton House who were of black or Hispanic heritage," were interrogated. They had their rooms searched without warrants and were placed under police surveillance, incommunicado.

In the letter, Ryan said that when he learned some of the facts upon which he based his decision to arrest Ms. Henry were "erroneous", he did what he could to "minimize the injury to Ms. Henry's person, reputation and educational process."

"As you know, I was an active defense lawyer prior to assuming this position and saw many times the devastating impact of arrest or indictment on defendants and their families and friends, and would never frivolously or impulsively inflict such anguish on any living soul," Ryan wrote.

The suits charged that the officials violated Ms. Henry's civil rights in her arrest Dec. 2nd, in search of her Crampton dormitory room later that night, and in her subsequent suspension. Ms. Henry, who is black, served as president of Crampton Women of Color, a student organization. She is a chemistry major with a 3.7 average.

(Compiled by Phyllis Rodin) ■

### LONDON SUBWAY COMES CLEAN

As a result of a campaign by women, London Transport budgeted \$37,000 to investigate ways and means to make buses and subways safer for women. One of its responses was to ban sexually provocative ads that "debase women and incite men to violence."

London Transport said that advertisements showing bras and nylons may continue to be shown but ads depicting or implying violence against women will be out, as will be ads depicting women as sex objects.

"Bikini-clad women on racing cars or advertising polish will not be acceptable. Their dress has nothing to do with the product. But swimsuits, lingerie are products for women and they will continue to be seen on the Underground," said London Transport. (UPI-5/16/84) ■

### 10 YEAR OLD FEMINIST

Striking a blow for feminism, CHARITY GRANT, only 10 years old, is already a woman of principle. She has refused the "good reading award" from the all-male Noon Optimist Club of Coralville, Iowa because it doesn't admit women.

"It's like a bunch of silly little boys playing a game and not letting us girls play, too," she said. "I wanted that prize badly, but I...decided it would be a bigger prize to help stop discrimination against women."

(USA Today-5/11/84) ■

### TO THE STARS

Sidney Wolff, a woman astronomer at the University of Hawaii, has been named as the new director of Kitt Peak National Observatory in Arizona. She will be the first woman to head a major astronomical observatory in the United States.

(SCIENCE - 4/84) ■

### AGENT ORANGE HITS HOME

When Adm. Elmo R. Zumwalt Jr. ordered the spraying of Agent Orange to defoliate the Ca Mau Peninsula in South Vietnam 16 years ago, just before his son began running river patrol boats through the area in search of Viet Cong, they did not envision that this exposure to the herbicide would eventually lead to a birth defect in the retired admiral's grandson, Russell Zumwalt, 7, by way of his son Elmo R. Zumwalt 3rd, now 38, who has advanced cancer of the lymph glands.

Says the Admiral: "My feelings about my son's tragedy are cause for great emotion and suffering. My feelings about the extent to which I was a causal agent of that tragedy are nonexistent...Even if causal relationship can be established between Agent Orange and the illness, I would have to conclude on balance, given the tragedy of war that...the use of Agent Orange to destroy crops and jungle cover concealing the enemy saved thousands of American lives...including possibly my own son."

However, the Admiral added, "I'm not sure what the decision would have been had we known then what we know now."

(Washington Post-5/19/84) ■

### ALUMNI PROTEST GAY AD

Angry Yale graduates sparked the biggest controversy in the five years he has been editor of the Yale Alumni Magazine, says A. J. Mitchell, over an ad paid for by the Yale Gay and Lesbian Association that called for a network for homosexual graduates.

One Class-of-'35 graduate wrote from Princeton, N.J., "How could the official Yale Alumni Magazine have sunk to such depths as to permit this revolting display?" Another from Albuquerque, N.M. asks "Does Yale want to be the leader of the Decline and Fall of the U.S.A.?" Although some alumni have threatened to cancel their subscriptions and to attempt to have the magazine staff fired, Mitchell says he has not yet received any criticism from within the university. "The way I look at it there was nothing objectionable in its content. The advertisers were simply inviting people to meet and organize, if they choose, and they have every right to advertise." Mitchell added "Other topics have raised the hackles of alumni over the years, but none as vehemently as the gay-lesbian ad." For instance, he says, he still receives letters about the 1969 decision to make the university co-educational.

(Morning Union - 5/14/84) ■

### FEMALE LUNG CANCER INCREASE

The Center for Disease Control predicts an epidemic of lung cancer based on "an historic increase in the exposure of USA women to tobacco." This is compounded by the "increase over the past 50 years in the number of USA women in the industrial workforce which increases the likelihood of exposure to occupational carcinogens." A CDC study discovered that the death rate from lung cancer among Texas women almost doubled between 1970 and 1982 to 17.4 per 100,000 while the death rate from breast cancer remained stable at 17.4 per 100,000.

(USA Today-5/17/84) ■

### FEMINISM PAYS OFF

According to two new surveys, the number of women leading educational institutions—from local school districts to colleges and universities—is rising rapidly. Female administrators in USA school districts have risen from 34,609 in the year 1982/83 to 43,027 in 1984, says a survey by Quality Education Data in Denver. A new American Council on Education report, says the number of Women who are presidents of colleges and universities has increased more than 70% since 1975. Today, women serve as presidents of 254 institutions, compared with 148 eight years ago, according to the report by the council's Office of Women in Higher Education.

(USA Today-5/14/84) ■

### NO THERAPIST-PATIENT SEX

Wisconsin Governor Earl signed into law a bill making it a crime for a therapist to have sex with a patient even though the patient consents. The new statute affects psychiatrists, psychologists, social workers and others. It was enacted in the wake of charges that some therapists have exploited their professional relationships with often vulnerable patients for sexual gratification.

Anyone convicted of the misdemeanor could be jailed up to nine months and fined \$10,000.

(Madison, WI-5/10/84) ■

### SEX BIAS IS THE ISSUE

Chief Justice Warren E. Burger rejected contention that law partnerships are exempt from federal laws against discrimination in employment and that such suits would infringe on their right to choose their own business associates.

Therefore, Elizabeth Hishon is entitled to "her day in court" to try to prove she was refused partnership in an Atlanta law firm because of her sex. The immediate impact in the legal profession where women have made substantial gains in recent years will affect the percentage of women law school graduates who have increased from 5% in the '70s to 30% in the '80s. In that period the percentage of female attorneys and judges nearly tripled, from 5 to 14% and from 6 to 17%, respectively. According to recent surveys only about 5% of the partners in large law firms are women.

Lawyers in the case are saying the ruling would also affect the promotion policies of accounting firms, advertising agencies, securities firms, architectural concerns, engineering firms and other concerns with partnerships similar to law firms. In all, more than 6 million businesses nationwide are partnerships.

(Boston Globe-5/23/84)cb

### UNSOLVED MURDERS

Despite the fact that the number of bodies of Seattle prostitutes found floating in the Green River has risen to 25, not one of the young women interviewed were leaving the street because of the threat of imminent death.

Sue, 16, who ran away from a state home with a 13-year-old prostitute, said: "You think, hey, families are supposed to stay together. You think maybe it was your fault they split up. You feel rotten. Then one day somebody puts \$100 into your hand for an hour's work and it's a damn good feeling. It proves your worth something." About the deaths, she added: "You never know what you're up against in this business. We always think it won't happen to us."

Most pimps don't give a damn about the Green River murderer. They don't offer much protection. One remarked: "A man roughs up one of my women, I might say a couple words to him. But something really dangerous happen, I'm not gonna lose my life over that."

Seattle has at least 2000 prostitutes under 21 - some no more than 12 or 13 years old. The police say that because so many of the victims are transient, many have been dead six months before anyone reports them missing. Also because they are engaged in an illegal profession, prostitutes are seldom forthcoming with information concerning possible suspects and female police officers often act as decoys to catch customers of prostitutes.

Capt. Adamson and his staff expect that it will take several years to solve this case. He said: "Meanwhile we expect to find more bones...We expect the killer to strike again."

(Boston Globe-5/20/84) ■

### 12-YR-OLD IMITATES RAPISTS

A Pawtucket 12-year-old went on trial on May 21st in Family Court charged with assaulting a 10-year-old girl on a pool table. Police said the boy was playing with four girls in his backyard on March 26th when he asked one of them to his basement to play pool. Once there, investigators said he made the young girl perform oral sex with him and then forced her onto a pool table and further assaulted her.

The other girls watched the incident through a cellar window, police said. The investigator quoted the boy's parents as saying he probably got the idea for the attack from watching televised coverage of the trial of four Portuguese immigrants charged with raping a woman on a pool table at Big Dan's Tavern in New Bedford, Mass.

(Daily Hampshire Gazette-5/5/84) □

### METHODISTS SAY NO TO GAYS

After four hours of emotional debate and parliamentary maneuvering, on May 9th, the Methodist Church at its quadrennial governing conference barred active homosexuals from its ministry and overwhelmingly adopted an explicit requirement for clergy of "fidelity in marriage and celibacy in singleness."

The issue has been smoldering throughout the 9.4-million-member denomination for years because of the two cases in New York and in Denver where avowed homosexuals were named to the pulpits.

Although protesters had filed legal challenges, the church's highest court, the Judicial Council, had ruled that nothing in previous church law prevented appointment of homosexual ministers.

(Milwaukee Sentinel-5/10/84) ■



# Announcements ...

**SHANE DEVINE** will be performing at the Iron Horse on Tuesday evening, June 12, at 8:00p.m. with pianist Paul Ascenzo and percussionist/guitarist Laura Anderson. This is her debut at the "Horse" and, as usual, future performances depend on the success of this night and our support. Let's all join Shane in this special evening of music and song. For info call the Iron Horse at 584-0610. □

**WORLD FUTURE SOCIETY's** Fifth General Assembly and Exposition will be held at the Washington Hilton Hotel, Washington D.C. June 10-14, the theme in a time of mounting international tensions and faltering economic systems is **SOLUTIONS**. Mix attending with lobbying at the Capitol. Tell your representatives about alternative futures.

**GREY PANTHERS CONFERENCE** on Elder Advocacy will address health care, housing and mental health concerns of the elderly, as well as networking, legislation, and the nursing home Ombudsman program. Keynote speaker is Wilber Cohen, Secretary of ATW and founder of Save Our Security. Saturday, July 14 from 9:30 a.m. to 4:30 p.m. at the Walter Salvo House, 81 Conz Street, Northampton. Suggested contribution: 75¢. For information, contact the Grey Panthers at 256-0892.

**KAY GARDNER**, flutist, pianist and composer, will present a benefit concert for the Madsen Legal Fund on Thursday, June 21, at 8 p.m. Proceeds will help finance a lawsuit against the Christian Science Monitor concerning lesbian and gay employment rights. Paine Hall, Harvard University.

**IMPOSTERS, FAKES, AND FRAUDS: A Workshop for Women Who Doubt Their Competence** will be held June 9 from 9 to 5 at the Northampton Hilton. Emphasis is on examining and interrupting self-limiting philosophies and patterns which undermine women's occupational effectiveness. Fee is \$35 and includes all materials. To register, call Valerie Young (586-5122) or Lee Bell (549-5104).

**GETTING THINGS DONE: A Time Management Workshop Especially for Women.** This FREE workshop will be offered from 10 a.m. - noon on Wednesday, June 13, at the People's Institute, 38 Gothic Street, Northampton. Preregistration required by June 11. Call the Displaced Homemaker Program weekdays at 584-9111.

**First Annual Symposium on Family Therapy.** Co-sponsored by Department of Social Services and Western New England College. June 12, 8:30 a.m.-4:00 p.m. S. Prestley Blake Law Center Building, Western New England College. 1215 Wilbraham Road, Springfield, MA 01119. (413) 782-3111, ext. 473.

**The Cambridge Women's Center** is compiling a directory of businesses and services provided by women. To be listed please send your name, address, phone number, and a brief description of the service you provide (including fees) to the Cambridge Women's Center, 46 Pleasant Street, Cambridge, MA 02139. Brochures and advertisements welcome!

**SUPPORT GROUP** forming for emotionally disabled lesbians. For further information call Susan at 586-8189.

**THE RETREAT**, a resort for women in Falls Village, Connecticut, in the Berkshires, will celebrate the summer solstice with **EXPLORING AND CELEBRATING OUR HUMANITY** (a program on unlearning racism put on by the Equity

Institute of Amherst, MA, on June 22-23) and lammass (midsummer) with **EXPLORING AND CELEBRATING OUR VISION AND VOICES** (including workshops on writing, singing, sketching, photography, and contact improvisation on July 31-August 1.) For information and to register, call The Retreat (203) 824-7479 or write them at Retreat for Women, Inc., P.O. Box 440, Mamaroneck, NY 10543.

**Legal fund drive for television journalist begins.** A national fund-raising campaign has begun to help TV anchorwoman Christine Craft pay the increasing legal expenses of her battle with Metromedia, Inc., and KMBC-TV, Kansas City, over whether employees should be judged on criteria other than job performance.

The advisory group for the campaign includes Gloria Steinem and Letty Cottin Pogrebin of Ms. Magazine; former California Gov. Edmund G. Brown, Jr.; former New York Congresswoman Bella Abzug, who is now head of Women USA; and media critic Robert G. Picard. Contributions to the fund may be sent to the Christine Craft Legal Fund, P.O. Box 16840, Baton Rouge, LA 70893.

**Healing Spirit Improvisational Ensemble** presents *Visions* an original performance of ritual theatre dance & music. Written and directed by Eve Christoph & Michelle Lewis. June 1, 8 p.m. Thornes Market, Northampton. Admission, \$2.00. This program is partially funded by the Arts Council of Northampton.

**Feminist Teacher**, a quarterly magazine that will deal with ways to combat sexism and other types of oppression in the classroom, is now accepting charter subscriptions for its first issue scheduled for Fall 1984.

The magazine is the work of the Feminist Teacher Editorial Collective, founded last year by a group of Indiana University graduate student women. The collective so far has received manuscripts from feminist teachers throughout the country dealing with issues of feminist pedagogy in history, science, literature and film.

**Feminist Teacher** will serve as an interdisciplinary forum that will help develop a nationwide network of feminists teaching at all grade levels—preschool through graduate school.

Subscription prices are \$12 for individuals living in the United States and \$15 for those living outside of the U.S. Institutional subscriptions are \$20 a year.

To subscribe or obtain a copy of the manuscript guidelines, write to the Feminist Teacher Editorial Collective, Ballantine 442, Indiana University, Bloomington, IN 47405.

**Necessities**, a Hampshire County organization which provides shelter and services to battered women and their children, is looking for sensitive, dependable volunteers to become trained hotline staff. Training in crisis intervention and advocacy will be offered in early June, and September. Childcare will be available. Women of color and bilingual women are especially encouraged to volunteer. No previous experience necessary. For more information, call Bonnie McKee at 586-1125 or leave a message at the hotline, 586-5066. As of this month, Necessities is moving to 16 Center St., 5th floor (exit elevator, go left, first door) in Northampton. Their mailing address remains P.O. Box 745, Northampton, MA 01061.

**"Gateways to Creativity"** is the theme of a week-long intensive course being offered this July 8-13 through The New England Art Therapy Institute of Sunderland. The workshop is designed for people who want to increase their creative expression and to become more effective in sparking creativity in others.

Individual patterns of creativity, visual arts, movement and ritual are some of the areas to be explored through discussion and practice. People working in creative arts, the social sciences and the humanities as well as individuals with a personal interest in creative expression are encouraged to participate. Registration is now underway. The institute offers other courses, programs and therapy. For more information on any of their programs, contact the Institute, 216 S. Silver Lane, Sunderland, MA 01375. 665-3288.

**Seventh Annual Focus on Women '84 Conference** will be held on Thursday, June 14th through Sunday, June 17th. This conference promises a range of experiences—physical, intellectual, visual, aural, political and emotional. There will be films, workshops and performances of dance, music and comedy. The location of the conference is the Susan B. Anthony College Center, Berkshire Community College, Pittsfield, MA. For more information write: Focus on Women, Box 1114, Pittsfield, MA 01202.

**Summer Writers Workshop.** July 16-27. Nine workshops including Writing Criticism, Short Fiction, Poetry, Writing for Women's Magazines, Writing on the Computer. Information and registration: Alice B. Davis, Continuing Education, 545-0474.

**THE ARTS COUNCIL OF FRANKLIN COUNTY** presents the exhibit **TWO PRIMITIVES** during the month of June. The exhibit features Barry Gurley Huffman and Judith Russell. Both artists work in oil and are self-taught women painters. The inspirations for "primitive" paintings are drawn from the artists' experiences, thoughts and feelings. They often relate stories, and frequently a series of paintings will explore a specific idea, place or season. Exhibit at Artspace, in the Arts Council Building, Main and Franklin Streets, Greenfield MA.

**SOUNDS OF SOWETO:** Twelve American women poets will present a dramatic recitation of prose and verse to commemorate the 7th anniversary of the student uprisings in South Africa. Saturday, June 16, at 7 p.m. St. Marks Church, 10th St. and 2nd Ave., NYC. Admission: \$5 donation.

**A NATIONAL LESBIAN PLAYWRITING CONTEST** is announced by THEATRE RHINOCEROS for the purpose of developing and encouraging theatre pieces about the lesbian experience. 1st prize: \$1,000 and production, 2nd prize: \$500. The contest provides opportunity for playwrights to make connections with and have their work read by directors and theatre artists of the Bay Area and across the nation. Final selection will be by a national panel of theatre artists.

Scripts submitted as entries must be unpublished and unproduced. Deadline for entry: Sept. 1, 1984. Send script and SASE and/or inquiries to: Playwriting Contest, Theatre Rhinoceros, 2926 16th St. #9, San Francisco, CA 94103, or call (415) 552-4100.

**Womanthyme**, the Western Massachusetts women's summer bed and breakfast, is open again (see ad in classifieds). We are sponsoring a cultural series. Come spend an evening, enjoy our space, and support local women's art. Jay Goldspinner (storytelling), June 9, Carole Etzler (music), June 16, Leslea Newman & Gail Thomas (poetry) June 23rd, Catherine D'Amato (music) July 13. All performances at 7:30, \$3.00. Reservations are a must as seating is limited. Call 268-3532 for more information.

**SOJOURN**, a Northampton based multi-service agency for adolescent women age 13-21 is looking for summer volunteers for group and recreational work. Training, on-going support and supervision provided. For more information, call Julia Burrough, Volunteer Coordinator at SOJOURN, 586-6807.

**FOUNDATIONS OF FEMINISM (WOST 201)** will be taught during the First Summer Session, June 5-July 13, M-F, 9:30-11:00 a.m., by Judith Branzburg. Register through Continuing Education, UMass, Amherst.

## EVERYWOMAN'S CENTER ANNOUNCES

Everywoman's Center is pleased to announce the creation and funding of a new program. The Graduate Student Senate has allocated funds for a program to support women graduate students, which will be administered by the WAGES Program at EWC. The new program will employ a half-time coordinator who will be responsible for establishing support groups, organizing workshops and colloquia, and assessing the needs of women graduate students. For more information, contact Leona Sidman-Phillips, coordinator of WAGES at Everywoman's Center.

**Women in Trades Conference** at the University of Massachusetts will take place on June 23, 1984. The purpose of the conference is twofold: 1) to bring women in the trades together to share common concerns, strategize, and develop a network, and 2) to provide information about entry into and the daily realities of work in the trades. The conference will include workshops on a variety of work-related topics, such as sexual harassment, health and safety issues, and being out on the job. In addition, there will be caucuses by trades and other events. The conference, scheduled for June 23, runs from 9-5 and will cost \$15 per participant. Preregistration is required. The play *Against the Grain* will be performed in conjunction with the conference, at 7:30 p.m. The play is open to the public. Tickets will be \$4 but free to conference participants. For more information, contact Myra Hindus at the Everywoman's Center at 545-0883 or Luahn Schofield, Continuing Education, 545-0312.

Everywoman's Center at UMass will be sponsoring a **Support Group for Battered Women**, to begin in early June. The group, which will run for 8 weeks (dates to be announced), will focus on some common issues facing women who have been/are in (physically or mentally) abusive relationships; such as fear, anger, making plans, reaction of family and friends, and trying to recapture trust and security in relationships. Confidentiality is assured.

Wilder Hall, UMass  
Amherst, MA 01003  
tel. (413) 545-0883



## MORE LETTERS

advertisements of mystical baths or recipes for spiritual orgasms, these ideas are another sort of oppression, particularly hazardous for being so apparently high minded and well expressed. Individuality is eventually outraged by all collective impositions, but particularly by those that seem most desirable and good, because they are the most seriously misleading.

—Constance Allen Blair

Dear VWV:

We have a letter about space.

What a delightful surprise to learn the VWV is carefully read and that a reader would care to comment on a NEWS-BRIEF which reported that NASA had launched its first woman astronaut, Sally Rider, up in the Space Shuttle, a quarter of a century after the Russian SPUTNIK heralded the birth of the Space Age. I trust that Jay Alain also noticed that it is a feminist who soared into Outer Space...a woman who refused, despite pressure, to relinquish her advocacy of the ERA.

Here is a good place to remind detractors that there have been and will be immeasurable benefits to people on Earth from the NASA SPINOFF Program and that the monies budgeted for SPACE R&D, depending on the vigilance of the American people, can be routed as mandated by President Kennedy and President Eisenhower for 'peaceful development for the benefit of the Human Race.' So far, direct benefits include weather monitoring, communication satellites, intensive care units, cryosurgery, management of natural resources, to mention a few.

Now, with these fields of endeavor so far advanced, is there any logical reason why women should not be aware of the developments made thus far and encouraged to prepare themselves for very gainful employment? Why should they wait until all the good jobs have been gobbled up by the male population?

If we are discussing the overall trend in high places in our nation's capitol towards a military takeover, the threat of nuclear annihilation is a sad thing to have to live or to die with. It is a danger that faces all people the world over.

But there is no reason why Concerned Citizens for Peaceful Use of Space, already discussing industrialization of space for terrestrial consumption through the development of communication satellites, solar energy plants, genetic research labs, ecological tracking stations, etc. should not seek change for the benefit of the Human

Race and take conscious action to ensure these changes take the direction of the greatest good for the greatest number.

Within this context, there is no reason why women shouldn't be made aware of the opportunities available for lucrative employment which since the Sputnik have been the exclusive domain of men. Too many women are not aware of this and won't be till the pros begin setting up courses and workshops to overcome a newly-invented condition.

In Cause,

Phyllis Rodin  
Space Lady.

(Phyllis Rodin has taught Education for a Space Age in Future Studies at the UMass School of Education in Amherst and in the Midwest.) ■

Letter from "Peace the 21st." Submitted by Lynn.

Dear Friends,

Through many ages your race has struggled upward toward the goal of brotherhood. Often the way was dark, for there have been times when hatred, fear and prejudice obscured the light of a higher truth from sight. Yet there have also been periods of great gentleness and love on the earth. Always there is an alternation between the light and the shade, between achievement and failure.

As this letter is being written, man finds himself torn between these two extremes. Consider: this civilization is one strongly marked by fear and prejudice, and by the war and oppression which result. Yet at the same time humanity has surged ahead in its comprehension of the physical world, building a wonderfully complex technology that has done much to improve living standards in many parts of the world.

Because these two sides of man's experience are out of phase with each other, fully one-half of the world's manufacturing capability is involved directly or indirectly in making the engines of war and universal destruction. A similar proportion of trained scientific minds is employed exclusively in the perfection of devices whose sole purpose is to inflict horrible pain, or to destroy the living bodies of their brothers, or to reduce to rubble the

## MORE LETTERS

beautiful structures that so many have labored to build.

And now your race has fashioned for itself the ultimate weapon of annihilation: the nuclear bomb. Tens of thousands of these doomsday machines have been installed on so many missiles that the earth stands constantly a mere thirty minutes from the complete eradication of all life-forms from its surface. This planet literally bristles with its own destruction.

It is surely clear that it is man's thought which has brought him to this perilous place in history. If he were not so gripped by fear, prejudice and hatred, the misuse of his technical skills would never have arisen. And since the seeds of the current danger are found in the realm of thought, there too lies the hope of rescue.

Mankind little realizes how powerful is its collective thought. Nor is it understood that a mere handful of individuals who align and project their thinking — whether in the form of prayer, meditation or visualization — can strongly influence the motives and conscious perceptions of a vastly greater number of their fellows.

Already this concept has been proven. In England during the Second World War, a movement which called upon participants to pray for peace each evening for one minute was so successful that the Germans concluded the British had developed some sort of secret weapon. More recently, a concerned group concentrated positive thought on the city of Atlanta over several months, and a clear drop in the crime rate resulted.

We ask that you lend your efforts in a similar project, by selecting a date and time for the creation of a powerful Thought-Image of Peace — one which can have a profound effect on the attitudes and motivation of millions of others through subconscious communication. One way to achieve this is through the power of prayer, for it sends out a clear call to the highest and holiest realms for help — and help is always forthcoming. Another procedure is that of meditation and the visualization of a sane, peaceful and loving world, for this too generates a wonderful force for good that can reach vast numbers.

We implore you to cooperate together for the rescue of humanity from its own folly. In the quietness of your inmost thoughts and prayers lies the key to the preservation of this planet

and all who inhabit her.

This is the second worldwide prayer project which our project, called Peace the 21st, has sponsored. The first occurred on March 21st, 1984, and was an outstanding success. We sent out a mere 300 flyers in January and February, inviting people to make and distribute copies to others. By the middle of March we had received enthusiastic calls and letters from all over the large network of spiritually-minded people would participate. Newspapers in Sydney, Australia reported the project and thousands took part. A man in Dayton, Ohio received a copy and singlehandedly secured the cooperation of three major Dayton churches. Someone in upstate New York called to say that his crippled children's center — 300 strong — would be with us. And in Washington, D.C., a man arranged the participation of 5 churches and made certain that every member of the U.S. Senate received the flyer. He even delivered copies to the White House!

We earnestly request your help to build a second **THOUGHT - IMAGE OF PEACE** on June 21st, 1984, 7:00 p.m. to 7:30 p.m. (your own local time).

Please gather in groups for this effort and do what you feel most comfortable with — whether prayer, meditation, visualization, or a combination. Please send photocopies to anyone who may be receptive, including churches, prayer circles, yoga groups, and the local media. Write or call us for our support package of suggested formats, accompanying letters, etc. It will come free of charge.

It is so little we are asking of you: the cost of sending a few copies and thirty minutes of your time on June 21st. Surely you will help us to rescue the world — your world — from the horrors of nuclear devastation.

Thank you sincerely,

Peace the 21st  
P.O. Box 6286, Station A  
Toronto, Canada M5W 1P3  
(416) 425-6554

(Peace the 21st is a non-profit group unaffiliated with any movement, church or party.)

## Lesbians

## and

## Necessities

Necessities is an organization in Hampshire County, which provides shelter and advocacy to women experiencing emotional and/or physical abuse. What services does Necessities offer to lesbians experiencing emotional and/or physical abuse in a relationship?

- **Confidentiality:** We assure you that anything you tell us will not go beyond Necessities. You are also welcome to use a fake name if it makes you feel safer.
- **24-hour hotline:** 586-5066. Available for emotional support, problem-solving, information, etc. A caring woman is always available to talk with, even if you're not sure you can label what's happening as "abuse."
- **Shelter and Safe-Homes:** Safe, confidential shelter can be provided to lesbians who have no safe place to go.
- **Lesbian advocates:** At your request, lesbian staffwomen are frequently available to talk with. Some of us have

identified ourselves as on-call advocates, although we may not be able to be reached immediately.

- **Legal Advocacy:** Help and information are available for legal issues surrounding abuse.
- **Referrals:** We can make referrals for you for any services we are unable to offer.

How can you be sure the women of Necessities are OK to talk with? Is Necessities a safe place for lesbians?

The women of Necessities are committed to making it a safe space for lesbians. With a frequently-changing staff it is sometimes difficult to keep up with consciousness-raising and awareness of lesbian issues and heterosexism.

We assert that all women are entitled to safety. We take lesbian battering as seriously as seriously as heterosexual abuse, and our refusal to deny the existence of lesbian abuse has brought us to the transitional stage we are now at. We are in the process of eradicating heterosexism at Necessities.

Our priority is to make Necessities a safe place for all women, and we are very clear that this philosophy includes lesbians. While we're working toward our goal, we have lesbians who are on-call (not always immediately reachable) if you would rather talk with another lesbian.

**Lesbians: volunteer your time to work against violence.** Necessities offers a hotline staff volunteer training. We need more lesbians to join our staff. Training begins soon. Please call 586-1125 during business hours for more information or to register for the training.

**Safe-Homes:** Necessities also operates a safe-home network as a temporary refuge (one to three days) for women escaping violence. We especially need lesbians to offer their homes as occasional shelter. If you would like to find out more about this, call 586-1125 during business hours.

**Lesbians: Make Necessities your organization by doing volunteer work with us or making your home a safe-home for lesbians.**

**What does Necessities do for lesbians who are batterers or have "abusive tendencies/potential?"**

We encourage lesbian batterers to take responsibility for their actions and to stop it. We do not work with lesbian batterers because our services are for battered women but we can give referrals for individual and possible group therapy. Necessities cannot provide support for lesbian batterers.

**If you know a lesbian you think may be in an abusive relationship, don't be afraid to ask her about it.** You may be the only person who cares enough to talk with her about this, and if her relationship is not abusive, she can tell you that. It is better for you to reach out than to chance keeping her in isolation, alone in her pain.



**BORN OF THE NEW SWEET EARTH**  
direction I choose to stand. North is first. But I have no tobacco or cornmeal. What can I offer for everything that I am given?

I remember back to the summer, and the slaughter of the wildflowers. In an intense panic, anticipating our landlord's arrival and rage at the grass not being cut all summer long, I had severed down quickly 200-300 wildflowers, in preparation for the dreaded mower. It had precipitated a fight. Two weeks later I had attended Lynn Russell's Earth Awareness Weekend (from the Bear Tribe Medicine Society) and had spoken with the flowers, who were still angry with me, in their most gentle inimitable way: "It's not that you cut us, it's how you did it," they said. "No thankfulness, no awareness was there. And taking only what was necessary and leaving the rest, that would have been better." I nodded. "I know now," I said. "Mostly," they added as an afterthought, "it's that you need to say thank you, for then our lives are then freely given."

Thankfulness. Looking out over this yard, I wonder how many wildflowers will grow here. I lean against trees, my fists, for strength, listening for their heartbeat, their ancient voices, submerge my being into their roots to ground me, then for fun twine myself amongst their prickly branches. Like australopithecus, I plunge my consciousness into what I see, the rocks, the trees, the clouds, the lake, merge myself in their cells, blend into them then plunge back into my human body, refreshed by what I retain from watery fluidity, woody cells, mist, rock crystal solidity.

All I have to offer is myself.

April 8.  
Two small birds begin a dialogue across the yard. Dart, swoop, pause. Dart, swoop, swoop, pause. They cheer me, in my human heaviness and vulnerability to moods; who can stay depressed around two mischievous little chickadees flickering about, whose faith in food to come is total?

A flock of starlings fling by conversing, carried by a hurl of wind that speaks through trees. I remember

Thoreau writing, "My heart leaps into my mouth at the sound of the wind in the woods. I, whose life was but yesterday so desultory and shallow, suddenly recover my spirits, my spirituality through my hearing. I see a goldfinch..." Liquid notes, E<sup>b</sup> to D<sup>b</sup>, repeat, longingly, lovingly, into the morning. They echo in my mind enkindling a suspense of listening, a search, a spiritual question...

I need to learn to pray again. Did I once know? I keep thinking I have to do everything myself, but of course that's the problem, I can't. The motion of prayer is either complete, or only half-baked; I keep holding things back that I decide - then I leave the rest to Her. To put each decision in Her Hands - to wait for guidance ("turning it over") - the ego squalls and protests, "mine, mine." But just the gesture of offering is luminescent. Then my thoughts and actions bring trailings of light and peacefulness...

April 9  
A man comes today to shut off the gas, my one source of heat, - the bill unpaid. Anxiety quivers in my brain, a thousand useless argumentative thoughts swirl. The primitive terror of the world and how to survive in it floods me again. I go out to walk; I ask the Earth my questions. How do I survive? What direction do I go in? I find five answers: a clump of pine needles, a pinecone, a speckled rock, a dried oak leaf, a piece of birchbark. I bring them home and contemplate them, perch them on the blue tablecloth, to search out their meaning.

The needles are in groups of 4 and 5; at their center a brown wee bud pushes out. Stay centered. The cone is growing lichen; it is damp and soft as it begins its slow journey to sow seeds. To create, be soft. The rock is white, laced with black obsidian and flashing mica. I do not know my own best interests. Trust, have faith. "Consider the lilies of the field, how they grow, neither do they toil or spin..." The leaf? Its veins make a tiny tree, brown-dry, cracked, pockmarked, curling; it is still in its changes, as am I. Pray, change, hold onto nothing. The birchbark I can write upon; I write Ohiyesa's

words, "Each soul must meet the morning sun, the new sweet earth and the Great Silence alone!" Just keep writing, says the bark.

April 11.  
I find myself at rockbottom at the essence. On the lake bottom swim stones, leaves, mosses, tiny fish, all dark brown or green against a pale silt canvas. I lie on the pier on my tummy and look down, golden parallelograms and yellow diamonds ripple on the siltbottom, sunpatterns fluttering with the crests of the waves. The lake shudders with delight in the wind, light pirouetting on her surface. I reach for the water with both hands, babylike, curious, crawl forward, trail my fingers slowly, discover a world...

I leap back on shore, where the Earth does not shudder, but rises to meet me. I bury my body in dear earth, my hair mixes with leaves and twigs, my nose nests in warm pine needles, my limbs curl among lichen, moss, dried grasses. I am alone but I am connected, surrounded by gifts - beings, birds, plants, trees, sun, wind, water, Earth. Perhaps I am not alone at all, but have only begun to see and hear my companions who have been with me all along. And to feel the Spirit who has also been there the whole time. I say with Uvavnu, the Eskimo woman shaman:

"Earth and the great weather  
Move me  
Have carried me away  
And stir my inward parts with joy."

And I wish to acknowledge and thank Lynn, who taught me to love the earth.

## WHY WE PROTEST PORNOGRAPHY

by Paula Jablonki

Pornography depicts verbal or pictorial explicit representations of sexual behavior that are degrading and demeaning. Pornography implies that women enjoy being abused, that upon being raped they want more. Women enjoy being mutilated, gagged, and bound; they are naturally masochistic, according to pornography. Women become objects of male desire, not full human beings. The female is an object: a pair of legs, a cunt. Men are taught that they should dominate rather than love, or even that domination is love. Black women quite often are not even expressed as objects but as animals. Children are increasingly used in pornography, and reports of incest are rising.

Pornography helps define what is sexually pleasurable for...en. Young boys think it's a great thing to look at Playboy or Hustler; often such magazines are the only source of their notions of sexuality. The male world thus becomes defined by pornography, not shared emotional commitment. Dominance is the rule for men, submissiveness for women. Any notion of shared erotic feeling is not expressed. Audre Lorde writes: Pornography is a direct denial of the power of the erotic, for it represents the suppression of true feeling. Pornography emphasizes sensation without feeling. A woman's legs sticking out of a meat grinder with chopped meat coming out the other end, as pictured on the cover of Hustler, is not mutually enriching sex. And a woman viewing a picture of this has already been subjected to an act of violence.

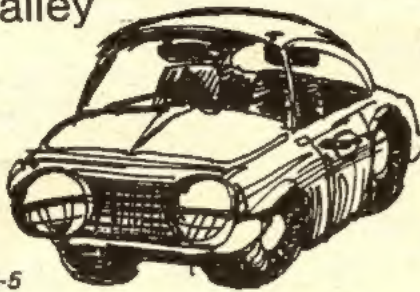
The issue of the first amendment invariably comes up when discussing pornography. We are not advocates of censorship. Rather, people must be made aware of the impact that pornography has on their lives. How can a civilized society condone images of violence against women? Would you stand for a picture of a black man chained and undressed, vulnerable to violence and exploitation, creating an image of slavery and bondage? Should women, who constitute 50% of the population, be subjected to such degradation in the name of free speech? Helen Logino writes: Society's tolerance for pornography, especially pornography on the contemporary massive scale...supports the male-centered myth that women are inferior and subordinate creatures. Thus, it contributes to the maintenance of a climate tolerant of both psychological and physical violence against women.

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# JUNE

## JUNE 1

\* Visions, 8 pm  
Thorne's Market  
3rd floor N'ton  
(see announcements)

\* Western Mass Women's  
Network: Meeting to  
discuss formation 3-5 pm  
Holyoke Community College  
Rm B271 For info.  
call 536-1629

\* 6th Berkshire Conference  
on History of Women  
Smith College. Contact  
Dorothy Green, Neilson  
Library, Smith

\* Anatomy of Worship  
art exhibit by Deborah  
Kruger, The Zone  
395 Dwight St.  
Springfield thru 6/10

## JUNE 2

\* "Visions" Brattleboro  
School of Dance 8 pm  
44 Elliot Brattleboro

\* 6th Berkshire Conference  
(see June 1)

\* FURIOUS LOVE workshop  
for men & women  
12-6 pm Shutesbury  
Call Rosemary Christoph  
367-2658.

## JUNE 5

\* VWV Reorganizational  
Meeting EWC U Mass  
7:30 pm (see article)

## JUNE 6th

\* 6th Annual S.E. Lesbian  
Writers Conference  
Georgia thru 6/10  
Contact Ran Hall,  
Womnwriters '84  
7134 5th Ave North  
St. Petersburg Fla 33710

## JUNE 8th

\* Medicine Wheel Gathering  
Bear Tribe thru 6/10-

## JUNE 9th

\* Story telling by Jay  
Goldspinner at  
Womanthyme 7:30 pm  
(see announcements)

## June 8, 9, 10th

\* MEDICINE WHEEL  
GATHERING Hopewell  
Junction, NY (60 mi. N. of NYC)  
Contact: Jaya, (911)  
782-5576, P.O. Box 84  
Harrison, NY. 0726

## JUNE 13th

\* Time Management  
Workshop for Women  
10-12 noon People's  
Institute, N'ton  
(see announcements)

\* Iso's Bisexuality  
Support Group 7:30 pm  
Info. VWV 545-2436

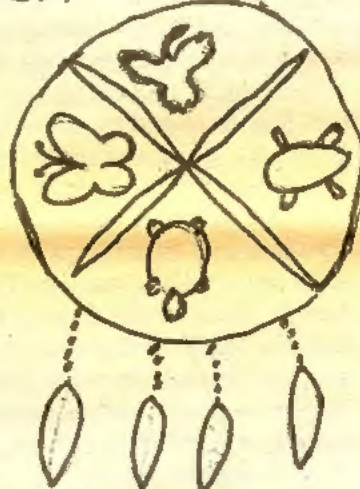
## JUNE 16th

\* FURIOUS LOVE  
workshop for women  
(see June 2nd)

\* Music by Carole  
Etzler at Woman-  
thyme at 7:30 pm.  
See Announcements.

## JUNE 17th

\* Sexuality, love and  
Relationship (for  
lesbian women)  
10-6 pm Shutesbury  
Call Rosemary  
367-2658



## JUNE 21

\* Kay Gardner in  
concert at 8 pm.  
Paine Hall, Harvard  
University, Cambridge  
See article.

## JUNE 23

\* Unlearning Racism  
Workshop with Joan  
Lester at Falls  
Village, CT.  
See announcements.

\* Poetry reading by  
Leslea Newman and  
Gail Thomas at  
Womanthyme at  
7:30 p.m. See  
announcements.

\* Women in Trades  
Conference, 9-5 pm.  
at UMASS, Amherst.  
See EWC Announcements

\* Against the Grain,  
performed in con-  
junction with Trades  
Conference, 7:30  
pm. open to public  
545-0883.

## JUNE 24

\* National Women's  
Studies Association  
6th Annual Conference  
runs through 6/28.  
Write N.W.S.A.  
Voorhes Chapel, LL,  
Douglass College, New  
Brunswick, NJ 08903

## CLASSIFIEDS:

Are you comfortable with  
people of other (class/ethnic/relig-  
ious) backgrounds? Uncomfortable  
with your own background? These and  
related topics of gender, race, class and  
sexual preference dealt with in short  
term supportive individual counseling.  
Sliding scale fee. Dr. Joan Lester, Equity  
Institute, Amherst. tel. 256-6902.

"Starshadows" Community, Santa  
Barbara, CA has space for two Lesbian,  
feminist, older women. We have a large  
hillside home with a small theatre for  
women's events. Excellent weather.  
Cost approx: \$300.00, plus share of  
utilities. Address inquiries Betty Shoe-  
maker, 1105 N. Ontare Road, Santa  
Barbara, CA 93105.

WOMANTHME, June 1 - July 15.  
Hilltown bed and breakfast serving all  
meals, gourmet vegetarian. Large  
private country home on lake. Drug,  
alcohol free. Short season June 1 - July  
15 only. Call 268-3142 (May or 268-  
3532 (after may 30). Marguerite.

PORTRAITS: Beautiful, expressive  
portraits drawn/painted by artist;  
Philinda Shepley, tel. 782-4076.

Woman to share country home, wood  
heat reasonable rent, one child OK, 30  
minutes from Amherst. Call (617) 724-  
6668.

Psychotherapy for women. Specializ-  
ing in women's development, women  
in transition, (career/relationship  
problems divorce, pregnancy, etc.),  
and treatment of sexual/physical vic-  
timization of women. Third party pay-  
ments acceptable, sliding scale fee.  
Contact Beth Warner Goldsmith, Ed.D,  
licensed psychologist. Phone 584-2412

MASSAGE THERAPY for  
deep relaxation, cleansing, healing  
release of chronic physical, mental,  
emotional, creative rigidities. Synthe-  
sizing Esalen massage, guided medi-  
tation, counseling, psychic reading.  
Marion McIntire, Ed.M., 586-9939. Free  
initial consultation.

## HAVE A GOOD NIGHT

I have never had a good day  
in all my human life.  
I have never had a good night  
in my whole human life.  
I am sick of the inferno  
called the U.S.A.  
where every day is just the same,  
getting worse every night with  
noise pollution  
air pollution  
water pollution  
causing people to get brain tumors.

The day I have a good day  
will be the day  
I can mail a letter free  
and no human soul  
need spend the night  
in fear and misery.

Libby Hubbard